

The Sermon and the Organ by Charles M. Sheldon

Volume LXXXVI

Number 17

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THE CONGREGATIONALIST

Boston Saturday 27 April 1901

CHRIST'S CALL TO
THE SOUL

*FAIR soul, created in the primal hour,
Once pure and grand,
And for whose sake I left my throne and power
At God's right hand;
By this sad heart pierced through because I love thee;
Let love and mercy and contrition move thee.*

*Cast off the sins thy holy beauty veiling,
Spirit divine!
Vain against thee the hosts of hell assailing;
My strength is thine!
Drink from my side the cup of life immortal,
And love shall lead the path to heaven's portal.*

*I for thy sake was pierced with many sorrows,
And bore the cross,
Yet beeded not the galling of the arrows,
The shame and loss.
So faint not then whate'er the burden be,
But bear it bravely even to Calvary.*

From the Latin of
GIROLAMO SAVONAROLA

The Business Outlook

Distributive trade has been unfavorably affected by the continuance of the cold, rainy weather. These conditions have caused very bad roads in the country districts. Spring planting has likewise been retarded. Apart from the foregoing, general conditions can be said to be quite favorable. Railway earnings continue to show increases, even over the very large totals of a year ago. Commodity values remain firm, although few have undergone notable change during the past week. Raw cotton has advanced, but the condition of the cotton goods trade has not been perceptibly improved thereby. Great activity is witnessed in the building trade, where lumber and all kinds of materials are in active demand and very firm in price.

In the iron trade, aside from the continued activity and aggressive strength of prices, a feature has been the breaking up of the Macclesport strike, which threatened to spread. Wool is dull, but prices are steady. The best demand seems to be for territory wools, but rather more call is noted for Australian wool in the Boston market. The raw silk market has been adversely affected by strikes in the silk mills. Hides and leather are somewhat firmer, and the forward movement in boots and shoes continues on a large scale.

The crop outlook, on the whole, is very favorable. Money is somewhat easier, and all fear of stringency has passed. The boom in the New York stock market continues unabated; in fact, this country has never seen anything like the present speculative craze. Of course, prices will not always continue to soar, and when the turn does come tremendous declines will probably be seen, whereby much of the recent gains in values will be as quickly lost. In Boston copper stocks have developed activity and strength, and the boom here is likely to last some time yet.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

DADA—In Columbia City, Wn., March 18, Rev. Edwin P. Dada.

JUNKINS—In Wolcott, Vt., Stanley Moore, only son of Rev. George C. and Addie L. Jenkins, aged 18 mos.

MATHER—In Paris, Onondaga Co., N. Y., April 15, Mrs. Amanda Palmer, widow of Rev. William L. Mather, aged 86 yrs., lacking 11 days.

PHIPPS—In Prospect, Ct., April 19, Mary C., widow of Rev. William Phipps, aged 91 years.

TRISTRAM GILMAN

Deacon Gilman, for many years a deacon of the Green Chapel Congregational Church, died April 19, in his seventy-first year. Born at Wells, Me., he was for years in business at Saco. Residing in Melrose from 1861 to 1868, he has since been one of the most valued and beloved citizens of Jamaica Plain and earnestly devoted to every interest of the Master's kingdom. The gentleness and sweetness of his saintly soul has been a benediction to all who knew him.

C. L. M.

JUNIUS A. COWLES

Deacon J. A. Cowles, of Oscoda, N. Y., died April 11, at the home of his daughter, Mrs. Rev. Silas E. Persons, of Cazenovia. He was born Jan. 18, 1822, in Durham, N. Y. He died April 11, 1901, at the age of 79. He was probably the most prominent citizen in the town and postmaster for many years. He was prominently identified with the Congregational church, and at the time of his death was the last surviving deacon. The church has grown weak through removals and deaths until for some years it could have only a small supply in the summer; but through every change and discouragement he had been hopeful and resolute, and his services and church services should be maintained. Secretary Ethan Curtis, who officiated at the funeral, likened him in his loyalty to the interests of the kingdom in his little hamlet to the central pillar in the temple, of which it is said that "it never sleeps," i. e., that it upholds the temple day and night. One of his sons is Rev. Junius J. Cowles, pastor of the First Congregational Church of New York, and his wife, the Presbyterian pastor at Cazenovia, his nephew, Rev. Dr. James Headley of New York city, was present and assisted at the burial. Deacon Cowles's death will be a great blow to the little church at Oscoda.

E. C.

MRS. AMANDA PALMER MATHER

She was born in Little Compton, R. I., the daughter of Hon. Thomas and Susanna Palmer. Her nature combined in an unusual degree qualities of force and sweetness. Her intellectual and religious culture, together with the discipline of life, developed an interesting and attractive character. Her mind was always alert and responsive, while rich reminiscence extended to the last a lively interest in current events and discussions. She shared in a measure with her brother, Rev. Dr. Ray Palmer, his inheritance of poetic susceptibility and fondness for poetic expression. She held a ready pen and was noted among her friends for her vigorous and felicitous letter writing. A devoted wife and mother, and an efficient helper of her husband in his ministry, her sympathies went far beyond home and parish, and they were tender and unfailing. Her last years were spent with her daughter, Mrs. Herbert Ad-

dington, and no pains were spared in the way of ministration to her comfort as her infirmities increased. Her end was serene. A benign and saintly woman, she will be affectionately remembered wherever she has been known. Her children and grandchildren hold her in most loving remembrance. The fragrance of her life will linger long. "She rests from her labors and her works follow her."

C. H. P.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 29-10.30 A. M. Speaker, Rev. Reuben Thomas, D. D.; sub-ject, Horace Bushnell, the Man and His Work.

WOMAN'S BOARD OF MISSIONS, semi-annual meeting Union Ch., S. Weymouth, Mass., May 22.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTIONS, Washington, D. C., May 9-15.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Boston, May 14-16.

INTERNATIONAL MISSIONARY UNION, Clifton Springs, N. Y., June 5-11.

MOUNTAIN WORKERS' CONFERENCE, Tusculum, Tenn., June 6-20.

INTERNATIONAL Y. M. C. A., Boston, June 11-16.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Cincinnati, July 6-10.

AMERICAN BOARD FOR FOREIGN MISSIONS, Hartford, Oct. 8-11.

NATIONAL COUNCIL, Portland, Me., Oct. 12-18.

AMERICAN MISSIONARY ASSOCIATION, Oak Park, Ill., Oct. 22-24.

SPRING STATE MEETINGS

Kansas,	Wichita	May 2-6.
Nebraska,	Rockford	May 7-9.
Illinois,	Fort Wayne	May 10-12.
Ohio,	Huntington, W. Va.	May 14-16
Michigan,	Galesburg	May 20.
Massachusetts,	Andover	May 21.
Iowa,	Burlington	May 21.
Wisconsin,	Charlotte	May 21.
Idaho,	Berwick	May 21.
Wyoming,	Lafayette	May 21-23.
Rhode Island,	Woonsocket	May 28, 29.
Vermont,	Woodstock	June 11-13.
Connecticut,	New Haven	June 18, 19.

COMING STATE C. E. CONVENTIONS

Alabama,	Montgomery	April 26-28
Utah,	Salt Lake City	April 27-29
So. Carolina,	Charleston	April 23-25
Idaho,	Weiser	April 24-27
N. C. Carolina,	Wilmington-Salem,	April 25-28
Oregon,	Salem,	May 17-19
West Virginia,	Parkersburg	May 21-23

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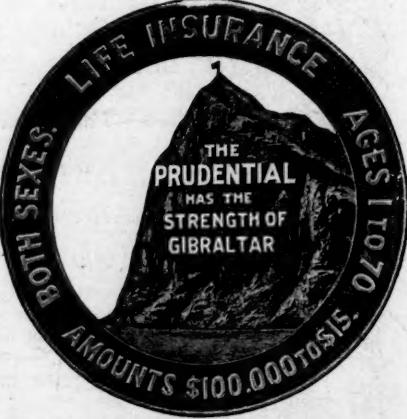
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GETTYSBURG, LURAY, WASHINGTON.—Under the personally conducted tourist system of the Pennsylvania Railroad Company, a tour to Gettysburg, Luray and Washington will leave Boston May 17. Rate, covering carriage drives, admission to the Caverns, hotel accommodations, etc., Boston, \$35. New York, \$25. Itinerary of D. N. Bell, Tourist Agent, 205 Washington Street, Boston.

AN ATTRACTIVE DESIGN.—Not in many years do we remember to have seen a more beautifully modeled hall stand and mirror than that which is pictured in another column of this paper in the advertisement of the Paine Furniture Company. The argument which accompanies the picture is very much to the point, and ought to appeal to every one of our readers who is not equipped with suitable hall furniture.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional line ten cents each per insertion.

To Let, for May or June, a furnished summer cottage in South Byfield, Essex Co., Mass. Five rooms. Pleasant location. Electric, city and beach. Rates low. Joseph Wheelwright, Greenfield, Mass.

In Auburndale, near the churches, best neighborhood, to let, a simply furnished house of ten rooms and bathroom, also a barn. No gas or set tubs. Rent \$20. Apply at Room 15, 30 Kilby Street, Boston.

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Maine. For Sale or to Rent. Nautilus Island, Castine, Me. 37 acres wood land, cleared fields, sheltered harbor, landing wharf, rowboats. Furnished cottage, 10 rooms, open fireplaces, bath, etc.; broad verandas. One of the most beautiful and accessible places on the Maine coast. Apply to M. S. Williams, Castine, Me.

Furnished House to Let. In Brunswick, Me., an attractive place for summer residence, a house of 12 rooms with modern equipment, including electric light and telephone, for 3 months from June 20. Rent \$100 per month, including light, water, and telephone rates. Address, with references, F. E. W., P. O. Box 1189, Brunswick, Me.

For Sale or Rent. In Royalton, Vt., within five minutes' walk to church, school, postoffice and railroad depot, a large, fine house of 14 rooms, mostly fine hardwood finish, furnace, large cemented cellars, running spring water, barn with 5 stalls, all in good repair, 1/4 acre of land with some fruit trees. Will be sold at a bargain. Apply to A. W. Kenney, Lakewood, N. J.

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SEEDS FREE! If you did not try my seeds last year, send five cents, within 30 days, mentioning "The Congregationalist," and I will mail you five packets for trial of choice flower seeds, 50 to 300 seeds in each packet, including 60 varieties large-flowered German Pansies, 50 varieties Double Asters, Satin Flowers, etc. L. W. Goodell, Seed Grower, Pansy Park, Dwight, Mass.

DISSOLUTION OF PARTNERSHIP

The firm of W. L. Greene & Co. is this day dissolved by mutual consent. William F. Whittemore will sign in liquidation.

W. L. GREENE,
WILLIAM F. WHITTEMORE,
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THE CONGREGATIONALIST

and Christian World (first of the month issues)

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May 4, Christian World

A Glimpse of Mexico, with illustrations, by J. D. Whelpley. Ebb Tide Among the Hills, a study of a New England village, with several illustrations, by Rev. J. L. Sewall. The Home Missionary Superintendent, with numerous portraits, by Rev. J. H. Chandler. Falling from Grace, a story by Margaret Sherwood. God's Love for the World, a sermon by Dr. Amory H. Bradford. An Interview with Bishop Thoburn, whose portrait will appear on the cover. A Study, with portrait, of Jane Addams, by Helen Campbell. A children's story, How the Robins Build a Nest, by Mrs. Clara D. Pierson. Sir John Stainer, by George A. Burdett.

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Religious Notices

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

BANGOR ALUMNI ASSOCIATION—In the interest of the Bangor Alumni Association of Boston and vicinity will be held at the American House, Boston, Monday, May 6, at 12 o'clock. Election of officers and discussion. Dinner at 12.30. All Bangor men are cordially invited.

A. H. WHEELOCK, Sec.

CONGREGATIONAL HOME MISSIONARY SOCIETY, DIAMOND JUBILEE YEAR.—In view of seventy-five years of organized home missions the society will welcome the offering of gifts, at home and abroad, and increased contributions in all the churches toward the work of the current year and the debt (\$108,000) inherited from the past. Please remit to the treasurer of the state auxiliary or to William B. Howland, treasurer, Twenty-second Street, Fourth Avenue, New York City.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 78 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Subsidiary objects: to promote missions among seafaring homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Mr. C. A. STEDDARD, President.

Rev. W. C. STURGES, Secretary.

CONGREGATIONAL HOME MISSIONARY SOCIETY.—The seventy-fifth annual meeting will be held at Tremont Temple, Boston, beginning Tuesday, May 14, 2.30 P. M., and continuing through the evening of Thursday, May 16. The annual sermon will be preached by Rev. L. H. Abbott, D. D., New York. Miscellaneous meeting themes will be relate to the Diamond Jubilee of Home Missions will be discussed by able speakers and a large attendance from all parts of the country is expected.

Railroad Fares.—Reduced rate of a fare and a third on

the certificate plan has been secured for New England, Middle West, and the Central West. Delegates purchase full fare tickets to Boston and request of agents certificates for return fare at the reduced rate. Application for these certificates should be made before the hour of starting. Tickets may be purchased three days before time of meeting and return tickets are good for three days after the close. Certificates should be deposited with the Transportation Committee immediately upon arrival at Boston.

Hotels.—Special arrangements have been made with the following hotels for the Diamond Jubilee anniversary according to the rates indicated:

American Plan.—Hotel Vendome, \$4.00 and up. Hotel Berkeley, \$3.00. American House, \$2.50; \$2.25, two in room. Quincy House, \$2.50, two in room; \$2.00, lodgings, breakfast, dinner, two in a room. The Langham, \$2.50; \$2.00, two in room. Hotel Kempton, \$2.00 and up. Hotel Brunswick, \$3.50, two in bed. United States Hotel, \$2.50, two in bed.
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European Plan.—American House, \$1.00, single room; \$1.50, two in room. Hotel Bellevue, \$1.00; \$1.50, two in room. Essex Hotel, \$1.50 each, two in bed. Hotel Towne, \$3.00; \$3.50, two in room. Hotel Parker, \$1.00 to \$2.00, double room with bath. Hotel Oxford, \$1.00 each, two in bed. Parker House, \$1.50 to \$2.50; \$2.00 to \$4.00; \$2.50 to \$3.50, double; \$4.00 to \$5.50, double with bath.

Quincy House, \$1.00. Young's Hotel, same as Parker House. The Somerset, \$2.50 and up; \$3.00 and up, two in a room. Hotel Lenox, \$2.00 to \$4.00. Thorndike, \$1.00. The Langham, \$2.00, two in a room. Andover, \$1.50; \$2.00, two in bed. The Victoria, \$3.00, two in room. The Westminster, \$2.00 and up; \$2.50 and up, two in room.

The above rates can be secured at The Vendome, The Berkeley, The Bellevue, The Touraine, The Parker, Young's, The Lenox, The Kempton, and The Brunswick, only the first application to each hotel. The Entertainment Committee, Pres. R. A. Beard, D. D., 393 Broadway, Cambridge, Mass. The committee expects to secure accommodations in boarding houses at the rate of \$1.00 per day for lodging, breakfast and supper.

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THE CONGREGATIONALIST

Saturday
27 April 1901

and Christian World

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Number 17

Event and Comment

Meetings in Unusual Abundance The next few weeks are rich in events of general religious interest. Two weeks from next Monday—May 13—Dr. S. P. Cadman will be installed as successor to Dr. Behrends in the pastorate of the Central Church, Brooklyn. Dr. A. J. Lyman will preach the sermon and Drs. Abbott, Jefferson, Stimson and others will have part in the program. One day after that event, on Tuesday, May 14, the Congregational Home Missionary Society will rally in this city for its diamond jubilee. That same week, on the 15th, Miss Mary Woolley will be inaugurated president of Mt. Holyoke College. The round of spring state meetings is just being inaugurated. Massachusetts Congregationalists will convene at Andover, May 21. The Y. M. C. A. jubilee in this city is the notable June event in the religious world. Take it all in all, convention goers and those who desire to keep informed regarding current religious history will find the period just ahead of us more than usually attractive.

excursion parties around this altruistic idea.

Rev. F. B. Meyer in the South Upon his return from the South, and just before sailing, Rev. F. B. Meyer spoke enthusiastically of his recent tour. He had gone into a territory almost wholly new to the Northfield and the Keswick ideas, and had been greeted everywhere by audiences which, he said, surprised him by their size. They showed marked interest in all he tried to teach. Especially in Chattanooga, Birmingham and Louisville the interest was notable, and frequently, he said, he had to give his addresses twice, once to men and once to women, solely because auditoriums were not large enough to hold those who wished to hear him. When he arrived he had in mind the spirit of unity prevailing in Free churches in England, and was wholly unaware of the even more marked spirit which he would find here. The month has been, he said, the most successful he had ever spent in America.

to secure some measure of unity in the expression of opinion and suggestion as to the course to be adopted. A second sub-committee, to mature and submit plans for a senior or adult course, was appointed at the same time. At this meeting the lesson committee passed finally upon the studies for 1903. In the first six months the Book of Acts, from the sixteenth chapter to the end, is to be studied, to be followed by Old Testament history from Samuel to Solomon. Suggestions for the studies for 1904 were formulated, and an outline prepared to be forwarded for suggestion and criticism to England and Australia. The plan contemplated takes for the first six months the synoptic gospels, and then continues Old Testament history from Solomon to Isaiah. For 1905, the last year of the present committee's responsibility, the gospel of John and the Old Testament history, from the captivity to the end, are suggested. The present uniformity of lessons for all grades has lasted since 1872, and has worked well; but the amplification suggested promises to result in an advance in the efficiency of the schools.

Mr. Ogden's Southern Party The South, in these days, is the objective point of many tourists in larger or smaller groups, but it is safe to say that the party organized and conducted by Robert C. Ogden, now making the tour of Southern educational institutions, represents something quite out of the ordinary, both as respects the caliber of its membership and the interests they have in view. Mr. Ogden is one of John Wanamaker's partners and, like him, is thoroughly identified with many forms of active Christian work. He has long given considerable attention to the Southern problem and has been a zealous supporter of Hampton and other institutions. He has invited fifty prominent men and women—among them Albert Shaw, Dr. Parkhurst, W. H. Page, Prof. F. G. Peabody and Lyman Abbott—to be his guests on a tour occupying several weeks. Hampton was first visited, where the party enjoyed the anniversary exercises of last week, proceeding thence to the Normal College for white girls in North Carolina. The next stop was at Salem-Winston, where a conference similar to that at Capon Springs, Va., last year, was held, in which not only the members of the Ogden party, but educators and officials of missionary societies participated. The party will include in its observations schools of all types, and its presence in the South cannot but help toward bringing in the better day for which all long. We wish that more men of wealth would organize their private

Changes in the International Lessons The editors of the various lesson helps of the different denominations met with the International Lesson Committee, at its request, in New York, April 17. The editors unanimously requested that the Lesson Committee prepare a one-year's lesson course for beginners, and a two years' course for advanced adult classes. This is a step towards introducing a system of graded lessons in place of a single lesson for all the school. Should the Lesson Committee see its way clear to granting the requests, there soon will be* in the school three lesson courses. The Lesson Committee indicated its desire to conform to the wishes of the editors, but expressed some doubt as to its power to do so, under the instructions of the International Convention. After considering the matter by themselves, it was decided to go forward with both courses, and committees were appointed to prepare them. The lesson editors formed an open organization, called the Sunday School Editorial Association, of which the publishers of lesson helps are also members.

The Lesson Committee's Work In order to make this action in regard to primary and senior lessons effective the lesson committee appointed a sub-committee to prepare a course for beginners, and arranged for the holding in New York, as soon as possible, of a conference of writers of comment upon primary Sunday school lessons, in order

Mr. Dexter's Withdrawal Rev. Morton Dexter severs this week his connection with *The Congregationalist*. Until its recent sale he was one of the owners, and for the last twenty-two years he has conducted the literary department. He has prepared, with perhaps two or three exceptions, the lists of prayer meeting topics that have appeared in our annual hand-book ever since that widely circulated little manual was instituted fourteen years ago, and during most of this time he has contributed the editorials expounding the topic of each week, as well as many on foreign politics and on other miscellaneous subjects. Extremely facile and useful as respects the general work of a newspaper office, Mr. Dexter's chief service has been rendered through the department of current literature, to conduct which he gave up his pastorate in Taunton, Mass. There are few men in the country whose published book reviews equal his in number and, we may justly add, in their average high quality. Certain it is that in all these years there have been few demurrals to the judgment expressed by him, either from publishers, authors or readers of the paper. On the other hand, constant and abundant appreciation of his work has been expressed. He will be missed from the editorial circle, of which he has longer been a member than any who now remain in it, and his former associates bid him Godspeed as he leaves

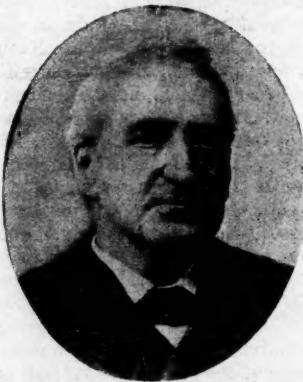
this week for an extended sojourn in Europe. We doubt not that his many friends among our readers and his father's friends, too, will join us in the wish that future years may hold nothing but blessing for him and his.

Rev. Dr. J. M. Buckley of the Christian Advocate, who knows more about mental diseases, spiritualism, hypnotism, etc., than many eminent alienists with titles conferred by medical schools, says that the Christian Science movement has gained sufficient headway for the church "to risk giving it the benefit of a sensation, or of notoriety, by exposing its fallacious principles, spurious claims and futile expedients. . . . At least once in ten years in this country something seriously evil in science or religion has sprung up, been let alone and then died, which might have had a longer run if opposed. But at least as often as once in twenty years some great evil has started, been let alone and grown until the time came when self-defense compelled the church, the state or society to attack it. . . . Christian Science has been let alone long enough. The situation calls, not for persecution, but for instruction and warning." Dr. Buckley is wise enough, not only to call to arms, but to promise soon to put in the possession of Methodists "the materials for aggressive and defensive warfare against this insidious foe to Christianity, science and common sense." People in other denominations than the Methodist will eagerly await Dr. Buckley's fulfillment of his pledge. Mrs. Eddy and the officials of the Church of Christ, Scientist, would do well not to underrate their learned opponent. There are few men in the country who, by reason of special learning, skill in disputation and tenacity of purpose, can compare with Dr. Buckley in fitness for the task he has chosen. Indeed, we know of no one equal to him.

The Quarrel of the Bishops The seven bishops of the Protestant Episcopal Church who were concerned in the consecration at Fond du Lac are not content to have their letter of protest to Bishop Clark regarded as a plea in self-justification, but mean that it shall become the basis for a review of the whole transaction by the General Convention of the church next autumn. A public statement has been made in behalf of Bishop Nicholson and the others that their letter was intended first of all to bring before the House of Bishops the charge that the presiding bishop, in his official communication last December, arrogated to himself metropolitan powers. In order to effect this by giving their letter the character of an official document requiring to be reviewed by the House of Bishops, their letter was not addressed to Bishop Clark personally, but to the presiding bishop of the church. The seven bishops seem to have been annoyed as well as surprised at the notoriety which they have brought upon themselves, and certainly appear to the best possible advantage, as champions of liberty and equality and opponents of what they call the presiding bishop's assumption of "papal" authority. It

must not be forgotten, however, that as it is the duty of the presiding bishop to designate the consecrators, Bishop Clark could hardly have refrained from some public disclaimer of the lawlessness of the consecrators whom he appointed. His silence would have had the look of complicity. As to the frills and furnishings of the ceremony at Fond du Lac, it will be difficult to convince the public that the champions of liberty to enlarge the ritual order have any case against the champions of the liberty to diminish it. What is the use of a fence that only shuts one side of the pasture in?

Cephas Brainerd's A prominent figure at the Boston Y. M. C. A. convention in June will be Mr. Cephas Brainerd of New York, for twenty-five years chairman of the Y. M. C. A. International Committee.



As a lawyer, one of his earliest and most brilliant successes was gained in 1864, when he represented the claims of the thousand Negroes whose property was destroyed by rioters in 1863, to such good effect that the court sustained the law imposing upon cities the responsibility for damages caused by rioters. He has lent his aid to many good causes since then, both along legal and philanthropic lines. For twenty-seven years Mr. Brainerd superintended the Sunday school of the Seventh Presbyterian Church in New York. He has been prominent in the New York Prison Association, and since 1857 has been a director of the New York Y. M. C. A. His address before the Boston convention will be upon the Fundamental Principles of the Young Men's Christian Association.

A Saintly Face The other day we met an elderly friend whom we had not seen for some years. Time has left its mark upon him. The lines in his face are deeper than they used to be. His hair has turned from gray to white. There is a little less of aggressive vigor in his step. But the calm cheerfulness of his smile is unaltered and the tones of his voice still ring clear. And the look of serenity, trust in God and hopefulness for mankind, which always was his characteristic, has become intensified. To glance at him is to perceive that righteousness is a reality and a power. The man unconsciously is preaching a convincing sermon hour by hour just by being and appearing himself, a sermon perhaps often more persuasive than any which ever came from his lips. Such a look on a human face cannot be counterfeited for more

than a few moments. It cannot be worn unless it is the true expression of the inner life. Blessed are they to whom it has become natural, and they who, seeing it in others, appreciate what it testifies and proves.

Mr. Kensit Still Protesting

"Brawling" is the word the English ritualists use to describe the public protest of the Protestant party against ritualistic and Romanizing appointments and practices. There was "brawling" at the formal consecration of the new bishop of London last week, with John Kensit as leader in protest against the appointment. He accused Bishop Ingram of unlawful encouragement of Romanizing customs, and offered to appear in court to prove his unfitness. The English are used to "rows" in public places and do not consider them so unseemly as we do in America. Mr. Kensit's violence and Bishop Ingram's personal worth and dignity have nothing to do with the real merits of the controversy, which seems likely to be fought out soon to a division in the Anglican Church.

Protestant and Catholic Antagonisms in Austria

The Austrian heir apparent, Archduke Francis Ferdinand, has long been known as a weak man wholly under clerical influence. In accepting the patronage of the Catholic Schools Association recently, he declared that he would "willingly assist in combating all efforts directed toward injuring the Catholic religion and disintegrating the Austrian empire." These words from the heir to the throne stirred a tumult in the Austrian parliament, where they are regarded as an attack upon the rapidly growing Protestant party and the German element of the empire. It is hard, of course, for an heir apparent to realize that his own character and personality may be the chief peril of the empire which he some day hopes to rule.

Count Tolstoi and the Czar

Count Tolstoi, ex-communicated but not banished, uses a plainness of speech in his appeal to the czar which must be painful reading for the Russian censors of the press. Essentially he is an anarchist, believing that the modern Russian social system is rotten through and through, and only fit to be destroyed. On one side is hate, on the other power, using the army for repression—"though it may also happen that the soldiers and police upon whom the government rests so much hope will perceive that what they are forced to do is the great crime of fratricide and refuse to obey, but even if the disturbances are quelled at present they cannot be stifled." "The blame," he says, "does not lie with evil, turbulent men, but in you rulers, who do not wish to see anything at the present moment except your own comfort." To Russian discontent Count Tolstoi's voice is the voice of a prophet. That the government has not dared to proceed to extremities against him shows how large an open and secret following he has secured. That society could be successfully reorganized on his principles we do not believe; but that his teachings are to have an influential part in the internal

conflicts and development of Russia is already plain.

The Supreme Court's Decree on Divorce A decision of the Supreme Court last week, written by Justice Gray, will serve to better the condition of our society. The court, in passing upon the validity of divorces granted by lower courts to residents of New Jersey, New York and Kentucky—in the New Jersey case by the courts of North Dakota—held that the North Dakota decree was invalid because the court had no jurisdiction, neither party to the suit having had a *bona fide* residence in North Dakota even for the short term which the law requires—ninety days. The Federal Court holds that *bona fide* residence conditions jurisdiction. In the New York case the Federal Court held that a divorce granted by Pennsylvania courts, without *bona fide* residence in the state for one year, as the law required, made of none effect this decree when offered as of value by a husband resisting suit for a decree of divorce brought by a wife who, with himself, was a resident of New York. "No valid divorce from the bond of matrimony can be decreed on constructive service by the courts of a state in which neither party is domiciled," said the court in this case.

The Meaning of the Decision The import of the decisions in the three cases is this: to insist that provisions of law respecting domicile, whether brief or long, shall be respected more by state courts, and also to force upon them the duty of greater regard for the decisions of the courts of sister states. It will have the effect of discrediting past lax procedure in North Dakota and other states with free and easy divorce laws, and compel prospective divorcees to realize that hereafter, though they may obtain divorces in states with loose laws, they can only do it after considerably more inconvenience than now is necessary; and that, after the decrees are obtained, they will find courts in other and conservative states less disposed to overrule or interfere with decisions already made. There is to be a much stricter interpretation of law and less annulment of the decrees of one state by another state. In short, divorce will be less easy, and judicial and state comity more real. The effect of these decisions will be disconcerting—to say the least—upon many whose remarriage has no better legal authority than the supposed validity of North Dakota divorce decrees. But one cannot pity those who have separated and remarried from sheer individualism, and with no regard for children or the state.

Aguinaldo's Appeal to the Filipinos Aguinaldo, the captured Filipino leader, in an address to the people of the archipelago still in arms against the United States, states that facts, recently made known to him, "suggest with irresistible force that a complete termination of hostilities and lasting peace are not only desirable, but absolutely essential to the welfare of the Philippine Islands." He acknowledges that the sovereignty of the United States has been "joyfully embraced" by the majority of

the Filipinos, "who have already united around the sovereign banner of the United States. . . . The country has declared unmistakably for peace. So be it. . . . After mature deliberation I resolutely proclaim to the world that I cannot refuse to heed the voice of a people longing for peace. . . . By acknowledging and accepting the sovereignty of the United States throughout the Philippine archipelago, as I now do, and without any reservation whatsoever, I believe I am serving thee, my beloved country. May happiness be thine!" First written in Tagalog, then translated into Spanish and then into English, the declaration still retains an individual note which marks it as the product of Aguinaldo. Whether it reflects highest honor upon him as a patriot is an open question at least. Mabini and hundreds of other Filipinos have chosen exile rather than conformity to American rule. Others, whose patriotism and character are irreproachable, have formed, organized and are developing a Federal party, which frankly accepts the American protectorate as the highest patriotism and the best policy for native evolution. Aguinaldo has chosen to walk with the latter party. Having so chosen he will now be treated more leniently than had he chosen otherwise. He now lives in a private house in Manila and is under mild surveillance.

The Week's Mortality The death of Rev. Justin D. Fulton, D. D., formerly well known as a prominent Baptist pastor in Boston and Brooklyn, removes one who during the last years of his life was one of the most zealous and bitter critics of the Roman Catholic Church which this country had, and one whose methods in waging this war did not always commend him to the Protestant conservative public. But this fact should not obscure the long and successful career of the man in the pulpit, and the real ability he had as a preacher and organizer. Tremont Temple, Boston, where Dr. Lorimer now preaches, first attained local and national prominence under Dr. Fulton from 1863 to 1873. Dr. Fulton believed what he believed with all his soul; and physical and moral courage were often displayed by him in attack and defense. By the sudden and premature death of Prof. Henry A. Rowland of Johns Hopkins University, the greatest of American physicists passed away. Since 1876 he has held the chair of physics at Johns Hopkins, his profound knowledge and inventive genius in designing intricate and unprecedentedly accurate apparatus making him known the world over among scientific men. Rt. Rev. William Stubbs, Bishop of Oxford, eminent among Anglican clergymen as a chronicler of early church history, and among English men of letters as author of a valuable constitutional history of England, passed away last week at the age of seventy-six years.

Sir Alfred Milner on the South African Situation Mr. Chamberlain showed his nerve and grit in making public on the eve of a dreaded budget statement the dispatches from Sir Alfred Milner relative to the situation in South Africa no longer ago than February. A

less resolute and confident political leader would have waited until after the ministry's policy of taxation had been declared and its smart been healed. But Mr. Chamberlain is not of that sort. Sir Alfred Milner, now on his way to England on a three months' furlough, admits that in February it seemed as if the last half-year of British operations had been one of retrogression. He foresees that the work of "conquering a peace" will be "slower, more difficult, more harassing and more expensive than at one time was anticipated." The fighting now is a struggle for supplies, and ends in the denudation of the territory over which the Boers roam in small, predatory bands. The consequences of the war, the British commissioner admits, "will be grave, but not appalling." British South Africans are described as sick unto death of the war, but prepared to "suffer in order to make South Africa indisputably one country under one flag." The cost of this process of attrition, by which the larger mass is slowly grinding the smaller body into powder, is hinted at in the budget submitted to the House of Commons by Sir Michael Hicks-Beach.

The British Budget Sir Michael Hicks-Beach, Chancellor of the Exchequer, a Tory relic in the cabinet, laid before the House of Commons—and the empire—last week, the financial statement of the cost of the South African war up to date, the means to which he has resorted to finance it thus far, and the obligations, present and future, which the war entails. Foreign trade during the past year has increased in value, but not in volume. Exchequer receipts have shown a surplus of £2,865,000 over estimated receipts, but this is due mainly to forestallments. The net deficit of the year was £53,207,000. The funded debt decreased by £1,425,000, but the national debt increased £55,000,000 during the year on account of the South African and Chinese war expenditures, South Africa claiming £65,000,000, and China £3,000,000. Estimates of the national expenditure for the coming year call for the payment of £187,000,000. On the existing basis, national revenue would fall £55,000,000 short of expenditure.

How is this deficit made up? Partially by borrowing and partially by direct taxation, the chancellor being unwilling to throw all the burden on future taxpayers, deeming it more prudent and educational to make those who decreed the war pay its bills, in part if not in whole. With no hope of getting aught from the Transvaal, with wine, beer, tea, spirits and tobacco already bringing in all that can be had with reason from those sources, unwilling to impose a customs duty on manufactured goods, the chancellor proposes an addition of two pence in the pound to the income tax, a graduated scale of taxation on refined and raw sugar, molasses and glucose, West Indian products not being exempt, an export duty of a shilling a ton on coal, in all an aggregate of £11,000,000 from new taxation. The remainder will have to be borrowed on consols, the chancellor asking for power to borrow up to £60,000,000. Fifty million dollars

of this amount is to be loaned by American financiers.

The Effect in General The blunt, straightforward method of the chancellor in dealing with the complex problem won friends for him and his plan, and after desultory criticism of the proposals by Liberal and Irish leaders, the House at once proceeded to adopt the resolutions introduced with the budget by the chancellor—never by overwhelming votes, but with a sufficient majority for the ministry—enough to show that the opposition criticism was not very searching. The coal merchants of Wales and north of England and the sugar producers of the British colonies have the most reason to complain. But if contracts in force at the time of the introduction of the budget are exempt from the law's operations, then the coal producers will not suffer and the burden will fall on consumers. Probably the opportunity has now come for further gain of American trade in coal in European countries, a branch of trade already developing rapidly. Some far-sighted Englishmen will not mourn much the falling off of British exports of coal. They look with fear on the time when the home deposits shall be exhausted. The introduction of this budget and its discussion will have a sobering effect on British policy, for the chancellor's figures show that since war was declared with the Dutch republics the British taxpayer has spent £151,000,000, double the sum spent in the Crimean War. That war is now admitted by British statesmen to have been unnecessary and unjustifiable. Will this one also be so appraised a generation or two hence?

The Asiatic Situation No progress toward settlement of the indemnity question can be announced. The United States, Great Britain and Japan, which stand for fair treatment of China, seem to be outvoted by Germany, Italy, Austria, Spain, Holland and Belgium, with France and Russia selfishly non-committal. Each Power, no matter how insignificant or how small its losses, has parity of influence in voting on policies to be pursued. There are some reasons for thinking that Mr. Rockhill, in carrying out the policy of the United States relative to reform of the Chinese Foreign Office, is meeting with success, and the comprehensive scheme of administrative reform which the Chinese minister to the United States is said to be about to lay before the emperor is said to include among its recommendations—conservative in the main—one which is practically in harmony with this point of view of the United States. It is felt generally that it will be quite useless in the future to attempt to carry on negotiations with China in the old ways. Authority must be centralized in a responsible minister of foreign affairs rather than in a board of advisers. General Chaffee's departure from Peking has been the occasion for a banquet and a variety of testimonies as to his popularity with the representatives of all nations and their respect for his course and that of his American troops. The destruction of the German headquarters in Peking, a palace formerly occupied by the empress, has seriously

affected the German forces' comfort and may have considerable significance as an incident of the foreign occupation. The fire probably was of incendiary origin. Its destruction will not tend to hasten the return of the empress to Peking.

Unsettled Conditions This incident, together with an increase of Boxer activity in some of the western provinces, and a growing restlessness in and about Peking, make some observers on the ground predict that the time is about ripe for another anti-foreign uprising. German and French troops co-operating have made Paotingfu a center of operations for a prospective campaign for punitive purposes to teach the Chinese troops in the interior to abstain from intruding so near Peking. But the campaign is declared off temporarily, an imperial decree having ordered the withdrawal of the aggressive troops. The most hopeful news of the week is the announcement that the emperor and empress dowager desire to hear from competent Chinese suggestions as to future imperial policy; and of the intention of men like the Chinese minister in Washington, conversant with what the Occident has done, to give at length their candid opinions as to how far China can go in adapting Occidental ideals and ways. It is suggestive to find Minister Wu pointing China to Japan as a model.

President Tucker and the Missionaries

President Tucker of Dartmouth College, in an address at the Old South Church, Boston, three weeks ago, was reported as having severely criticised the Christian missionaries stationed in China for alleged conduct unworthy of Christians and detrimental to further growth of missions in China. Confident, by reason of personal hearing of his sermon, that he was misreported, we so stated at the time. But the original report spread like the wind throughout the country, and was made the text of many editorials by writers eager for any opportunity to discredit Christian missionaries and defend Mark Twain.

Determined to learn from President Tucker the exact facts, we have followed him with correspondence to California; and a letter from him just at hand confirms our conviction. His criticism was not of Christian missionaries, but of so-called Christian nations, of their diplomats and molders of foreign policy, in which indictment we are sure he would exempt the United States. These are his words: "The very nations which have sent out apostles to preach the gospel have shown that they have not learned how to keep the Commandments. What chance has the missionary in China under the present ethics of Christendom? . . . The church has been set back, nobody knows how long, by the behavior of Christian nations in China. And a like result must follow in degree everywhere, wherever there is a break between the faith and the morals of Christendom."

President Tucker explicitly pointed out that any discredit which missionaries might now be suffering was not because

of their "continuous record of heroism," but because of the cupidity of diplomats and peoples whom they fairly represent, the blame in the last analysis resting on the populations of Europe which, though nominally Christian, are in essence pagan.

The Home Missionary Issue

That there are serious questions at issue between the national Home Missionary Society and its auxiliaries is proved by the statement of the former in our columns April 6, and of the latter in this week's paper on page 666. To understand all intricacies of the matters under dispute requires an extensive knowledge of history and of present conditions, and the average busy person is not disposed to take the amount of time and pains requisite for obtaining such information.

The pith of the difficulty seems to be the relations between these two agencies for home missionary work. We do not believe that either can or would claim superiority over the other, or precedence in the gifts of the churches. They ought to work together as in times past they usually have worked, as strong and harmonious forces, co-operating for the evangelization of the state and nation. We believe that this will be the outcome of the present situation. We understand that Connecticut, New York and Ohio have already entered into new individual compacts with the national society, and other ways of adjustment are sure to be found by boards made up of reasonable men. One form of allotting the money from the churches is advised in our Readers' Forum by a New York pastor, and other suggestions are likely to be put forward.

Certainly the churches will expect that the agencies through which their home missionary work is carried on will not only present themselves to the world as practically one organization, but that all outward co-operation shall represent a real unity of purpose and method. Meanwhile, there should not be too much apprehension regarding present differences of view. After considerable consultation with both parties, we believe that there is far less difference and disaffection than the published documents would perhaps lead the average giver to infer. The oneness of both the national society and its auxiliaries in devotion to a great work guarantees that present difficulties will in due time be composed.

The Future of Russia

The attitude of Russia of late often has been opposed to that of the other allied Powers as against China, and she is openly charged with disregarding her obligations to them from motives of self-interest. Probably there is much truth in the charge, but there is some excuse for the fact. Russia is at the beginning of a long-delayed but inevitable experience of rapid development and doubtless radical change. She has growing pains. The recent attempt to assassinate the czar and the conspiracies detected among her students are fresh indications that, beneath whatever superficial tranquillity

may exist, she is fermenting and seething with political liberalism and eagerness for social progress. All the other nations usually think chiefly of their own interests in international undertakings. But, more than any of them all, Russia *must* take care of herself. "Self-protection is a law of nature."

Before long there is likely to occur a serious political crisis in Europe. The triple alliance—of Germany, Austria and Italy—at present keeps the balance of power unaltered. But were this alliance to be dissolved, the whole map of Europe easily might be altered. And Italy finds it difficult to meet her obligations as one of the three allies and for many reasons would like to be released. Austria, another member, is held together as a political unit only by the affection of all parties for her aged emperor. His death is likely to prove the signal for her speedy division into not merely distinct but even bitterly hostile portions, one of which may become identified with Germany. Austria will not much longer continue to be a buffer between aggressive Russia and irritable Germany. War between these two great nations, and a war into which France, at least, probably would be drawn, is by no means so unlikely as is to be wished, and at no very distant date.

Russia is bound to expand and develop and in such a war would see an opportunity towards the West. But even more likely is she to seek room for growth towards the East. It is not enough that she already has large expanses of territory only thinly populated and capable of development without her seeking new conquests beyond her present borders. There is another factor in the situation. China is even more backward in civilization than Russia and even less conscious within herself of the need of change. But, none the less, the day of her expansion has dawned and before long she will yield to the impulse of self-development, will become one of the mightiest forces in the whole world, and will reach out for more room for her millions. When Russia and China grapple for supremacy in Central Asia it will be a struggle for existence and a conflict of giants.

Beyond question Russian statesmen appreciate these facts fully and are intent upon taking measures to postpone the grave crisis before their nation as long as possible and to make the most ample preparation for it when it no longer can be postponed. Their course in the East at present ought, in fairness, to be interpreted in the light of these facts. With them it is not a question of Manchuria merely, important though that province may be to them in itself. It is not merely a question of having their own way in this or that detail of the international settlement, except as any such detail may influence the lasting result. It is the question of the wider future, of the sweep of affairs for the coming half-century, of the maintenance of the stability of the Russian empire as a world power, which they are considering. And they have to conduct external politics with such a constant watchfulness of internal as no other nation needs to maintain.

The United States cannot fail to be affected gravely by what seriously affects the other nations of the world. Prov-

dentially, both because of our isolation of position and of our present commanding political influence, we are the least likely of all to suffer, whatever may come to pass in Europe or Asia. But we shall not escape unscathed unless the highest wisdom and the truest patriotism control our rulers and our national legislators. Probably the perils and trials of others will afford us unprecedented opportunities of disinterested friendly service. Used rightly, these will enable us to do more than ever heretofore to promote the highest welfare of mankind and the dawn of final peace and good will upon earth. And, whatever may be coming, He will still reign unconquerably who always is able, and certain, to cause the wrath and fury of men to praise him in the end.

The Spirituality of True Worship

How far are forms and ceremonies essential to true worship? That depends upon the individual. They can supply entire spiritual satisfaction to no true believer. But in something of the sort many find real help, and there are not a few for whom they have an almost incredible importance. As generations pass it becomes ever clearer that they must be left very largely to private judgment and desire. They never will be discarded wholly from the Christian Church. Nor are they likely to become more numerous, diversified or influential, even in the most extreme high churches, than they are now. The tendency is sure to be the other way. They may be loved and valued hereafter as much as ever, but they never again will persuade so many that they are necessary.

Our own churches, like many in our sister denominations, have found it helpful to enrich their formerly too bare and cold public services by some simple forms. The united repetition of the creed and the Lord's Prayer and responsive Biblical readings are illustrations. Nobody is the worse, while thousands find a new enjoyment in their worship. But where is the line to be drawn? When do those forms and ceremonies which are more distinctly such become perilous?

When they tend to fix attention upon themselves instead of upon Christ they are mischievous. When they exalt the church instead of its Lord and Master, as some of them certainly do, they are reprehensible. When the temptation is evident to believe that loyalty to them rather than simple, tender, direct personal fellowship with the Holy Spirit is to be cultivated, then no doubt should remain of their perilousness. But if they merely stimulate and aid the soul to draw nearer to God in penitence, love, faith and obedience they will not harm it.

Some of them accomplish this result for certain persons while repelling others, and it is one of the most puzzling of human experiences to observe that here as elsewhere "what is one man's meat is another man's poison." We need large mutual charity and toleration. Let not him who delights to worship the common Father in the most unadorned simplicity of manner regard as narrow and bigoted him who can only see and feel God through strictly prescribed ways of ap-

proach. Nor let the ritualist regard his informal brother as lax and untrustworthy in either faith or life. So long as each is animated by a common love and hope and a common enthusiasm for Christ, let them love and trust and help each other, even though they cannot see eye to eye about details.

In Brief

A Japanese, Mr. T. Demura, won highest rank in scholarship at Pacific Theological Seminary this year.

Withdrawal from Cuba is, fortunately, not a question confronting the missionary societies. Their problem is one of re-enforcements.

Here is a salute of respect to Hon. J. A. Kasson, special commissioner of the United States to negotiate reciprocity treaties, who declines to accept salary from the United States when not doing any work for it. Pending resumption of negotiations with other Powers, he declines to draw his salary.

Some of the churches of Liverpool are being criticised because they have their printing done in non-union shops. The line cannot always be drawn between union and non-union shops, but every church, in this and in kindred matters, can see to it that its work is done in shops that are not notorious offenders against the living wage principle.

The *Nation* of April 18th has a pleasant bit of correspondence telling how law recently triumphed over lynching in Arkadelphia, Ark. A Christian sheriff, who had a high sense of duty and was not above praying in public for a just issue of the trial, seems to have been responsible for the pleasant variation in news relative to cases where Negroes are the offenders and white women the victims.

To become an army chaplain one must understand surveying. The War Department has just completed arrangements for the examination of eleven recently appointed chaplains, and the list of subjects reads like the entrance requirements of a scientific school. Some of the brethren will be rusty, we fear, in regard to the mathematics, being more accustomed to theology than a theodolite; but the readiness to brush up long disused knowledge may be a good test of character.

The movement for a federation of Catholic societies waits for further discussion and consideration. The committee having the matter of organization in charge has reached the conclusion that the time is not yet ripe for formulating a constitution, and invites further correspondence from the various societies in regard to the methods and objects of federation. When the societies have offered their views it hopes to be in a position to prepare a constitution and submit it to the hierarchy of the church for criticism and approval.

It is interesting to be told by an anonymous but well-informed analyst of the character of the late Queen of England, who writes in the *Quarterly Review*, that one of several reasons for Queen Victoria's dislike of Mr. Gladstone was because she thought he was too High Church and that he had the mind of a Jesuit. He asserts that she probably preferred the Presbyterian form of service as found in the Established Church of Scotland, and that her liking for Roman Catholics was more pronounced than for the Anglicans who ape Rome.

By choice of the House of Bishops, Bishop William Bennett Bond of Montreal becomes Metropolitan of the Church of England in Canada, in succession to Archbishop Lewis of Ontario, who is compelled by illness to resign the office. Archbishop Bond, as his title now

becomes, was born in England, but emigrated at nineteen to Newfoundland. He has been Bishop of Montreal since 1878. At the age of eighty-five he is still in the full activity of service. His new jurisdiction covers all Canada east of the line between Ontario and Manitoba.

A case of return of a former Methodist clergyman to that denomination is said by the gentleman, who until recently has been a Congregationalist, to be due to the fact that he found it practically impossible for a clergyman in Connecticut to get a call to a Congregational pulpit unless he were a graduate of Yale. Whether university or seminary was meant is not indicated in the interview. President Hadley should investigate this charge of "imperialism." We had supposed, and still suppose, that a graduate of Hartford or Union Seminaries had at least "a fighting chance" in Connecticut.

Rev. D. L. Ritchie of Newcastle-on-Tyne has been called to succeed Rev. J. Guinness Rogers as pastor of the Grafton Square Church, London. Mr. Ritchie will be recalled as the English delegate who followed and supplemented Principal Fairbairn in criticism of the paper by Prof. Graham Taylor read at the International Congregational Council, and who defended his associate, Rev. J. D. Jones, from implications which he thought Dr. Gladden had unfairly drawn from Mr. Jones's address the evening before. Mr. Ritchie is looked upon as one of the ablest of the provincial clergy, and the prospect of his coming to the aid of London Congregationalism is hailed by *The Examiner*.

A literary woman now living in China, where her husband is supervising railroad construction, defends the missionaries in a private letter to a friend. "I am sorry," she writes, "to see that some of the papers at home criticise the missionaries unjustly. They seem to think there is a cry from them for vengeance. Far from it—only for such a settlement of matters that there may be a continuous peace. Could those who thus criticise see the terror-stricken faces of men, women and children who passed through worse than death before they reached us in Shanghai, for very shame they would still their talk about matters of which they know little or nothing. The missionaries are ready to go back to work—are going—as fast as the consuls will permit."

President Angell of the University of Michigan, formerly United States minister to China, in the course of a recent address on China and its future, said this, which must be taken as suggestive of the evil always wrought by excessive emphasis on theology. While hairs are being split, the opportunity goes by. He said:

Two hundred years ago the Chinese empire came within an ace of becoming a Roman Catholic nation. One of its prime ministers was a Roman Catholic. The Christian ideal, the promise of the future, the whole spirit of advancement was at the point of acceptance by the Celestials. The culmination of that triumph in behalf of a great people failed because of a theological dispute which disrupted the work—the incomparable work—of the European churchmen.

Read Josiah Flynt's story, *Down the Line*, in *Collier's Weekly* of the 20th, if you wish an inside view of a certain type of policeman's life, the kind who are in it for self, who connive with the vicious and the criminal. Learn there how they succumb to temptation, how they regard society, their wives and children, and themselves. Incidentally also you will see how Mr. Willard (Josiah Flynt), by his assiduous study at first hand of the criminal and vagrant classes of Europe and this country, has at last reached the stage of his career where his information is not only to aid great

transportation lines in freeing themselves from vagrant marauders on railroad property, but is to aid the municipal reformers of our great cities in defeating if possible collusion between the police and the criminal and the vicious. Mr. Willard's recent revelations respecting New York have made him more feared by the police than any man now writing or speaking.

We have had a good many warnings of late that it is not very easy for a man to get into the ministry of the Presbyterian Church, but now and then there comes a reminder that, once in, it is not very easy to get out. A Chicago minister left the ministry to go into business without consulting his presbytery. When the presbytery refused him permission to leave the ministry he resigned, and was very much astonished (and several of his presbyters with him) that his resignation was not at once and as a matter of course accepted. The number of ministers in the Presbyterian Church who seem to have read neither the history of their own church nor its form of government is astonishing. But, with all honor to the obligations of the ordination vow, we are of the opinion that there ought to be some honorable way by which men who were manifestly mistaken in their choice of the ministry as a life work might be released and suffered to go where they will be of use to the world and the church.

In and Around Boston

Boston Public Library Free Lectures

A course of lectures on municipal administration, managed by the trustees of the Boston Public Library and free to the public, is now drawing to a close and suggests comment upon the exceedingly valuable papers that have been read in the library lecture hall during this course. It seems to be recognized that democracy has no plainer path of progress than the solution of the problems of city government that vex the citizens of every great American municipality. It is therefore all important that public attention should be focused upon municipal matters, and the utterances of such experts as have appeared in this course have been helpful in this direction. It is unfortunate that the attendance has not been what was expected, but, as a beginning, this educational function of the library may be considered a success.

Prof. A. Lawrence Lowell of Harvard delivered the opening lecture upon The Position of Permanent Officials in English Municipal Government, and George L. Fox, principal of the Hopkins Grammar School in New Haven, followed with a paper on The London County Council and Its Work. Other lectures were by Prof. Ephraim Emerton, Prof. Kuno Franke and Prof. Francis G. Peabody, all of Harvard University, Prof. W. T. Sedgwick of the Institute of Technology on The Care of City Streets, and yet to come a lecture by Mr. George G. Crocker, chairman of the Boston Transit Commission, on Transportation in Cities.

Brighton and Allston in Arms

The fight made by the Protestant and Roman Catholic clergymen and laymen of two of Boston's suburban wards against the efforts of the police commission to place saloons in districts in Allston and Brighton where they are not wanted by the citizens has been effective, so far as it affects new saloons. Now the same champions of law and order are moving against hotels long established. At a hearing before Governor Crane, last week, Rev. Mr. Berle and Rev. Mr. Butler of Brighton spoke in terms of strongest denunciation of the conduct of the police commissioners, of their denial to citizens of Allston of the right of petition and hearing and of their trickery in circumventing—for a time—the intent of the Brighton population.

Defeated in their attempt to secure ward local option, the opponents of saloons in Boston's residence wards are forced now to rely upon the discretion of the police commissioners to give the residence wards, which would vote out the saloon, a minimum of saloon traffic if not prohibition. The forces of evil being more alert than those of good, the board of police commissioners is constantly under pressure to thrust in dram shops where they are not wanted. The late Governor Wolcott, in 1896, heard the protests of the residents of Brighton and Allston and brought the police commissioners up with a round turn, letting them know that they were to be responsive to the best rather than the worst elements of society. Governor Crane, we imagine, has ere this let the police commissioners know what he desires, else how explain the recent abnormal activity of the board in enforcing the Sunday law against second-class hotels. If he concludes that the Brighton and Allston complainants against the police board have reason for their complaint, we expect him to see to it that they get justice. But the question inevitably arises whether, in theory at least, it is best for the citizens of the city or any of its wards to be dependent upon action by a state official for the execution of law in the municipality. Is it a tolerable or wise permanent policy?

Boer and Missionary

The later hour at which the Ministers' Meeting is now to be called proved acceptable, judging from the attendance on Monday. The first speaker was Commandant Slyman, late of De Wet's staff in South Africa. Mr. Slyman is a Boer, with excellent command of English, and he was heard with deep interest. Reviewing the events which led up to the clash, he paid special attention to what he considered to be the wiles and inconsistencies of the politicians who are now the imperial advisers. He declared that there would never be peace so long as the British maintain that their fight is in behalf of the Boers. His people are Christian. They are defending their homes against the aggressor.

A matter which led to a prolonged discussion was the report of the committee upon the Ament-Twain controversy. The report was based upon an investigation of correspondence, and voiced a hearty approval of Dr. Ament and Mr. Tewksbury. The criticisms, it declared, were not justified, were hastily formed, exaggerated and injudiciously published. Conditions in Peking called for immediate aid, and the missionaries took the wisest course and one in which they were supported and advised by the ambassadors. Among those who participated in the discussion were Rev. C. A. Stanley, just returned from Tientsin, and Rev. Isaac Pierson, whose twenty years in North China gave him special perspective. Next week we shall print a supplementary report written by a member of the committee.

Marietta Alumni Organize

A New England Marietta Alumni Association was formed last week, after a dinner at the University Club had been enjoyed. President Perry of the college was present and set forth its needs and its right to support. Rev. S. P. Fay, Marietta, '44, Rev. W. W. Jordan and Hon. S. L. Powers spoke. The president of the association is Mr. William J. Follett, and the secretary and treasurer Mr. Myron A. Hays.

The Art Museum's Showing

The twenty-fifth annual report of the trustees of the Museum of Fine Arts enumerates, among the paintings acquired during the year, one by J. M. W. Turner, two of W. M. Hunt's and the "Lazarus," by Elihu Vedder. Other gifts and bequests have included thousands of photographs and prints, many textiles, original drawings, classical antiquities and carvings.

The catalogue of Japanese pottery, so long under preparation by Mr. E. S. Morse of the Japanese department, is nearly completed and will be issued in a short time. The number of visitors in 1900 was 235,340, of whom 153,448 took advantage of the free days. The income of the museum is not as large as it should be, and a number of interesting exhibits cannot be properly studied, or, indeed, shown at all, for lack of room and of a sufficient staff to arrange and classify the collections.

Wells Memorial Institute

That clubhouse of the South End wage-earners, the co-operative educational and industrial organization in the midst of The City Wilderness, widely known as the Wells Memorial Institute, has now finished twenty years of existence and stands among the eminently successful, businesslike engines of social helpfulness developed by nineteenth century philanthropy. Being largely self-supporting, it must not be considered a charity; but its free lectures, concerts, gymnasium, library, its co-operative medical society, sick benefit association, its two co-operative banks through which 3,000 depositors practice thrift, its Workingmen's Building Association that has placed 125 families in homes of their own within five years, its magnificent evening school with teachers from the best colleges of the vicinity—all these branches of the Wells Institute work, with many others, provide splendid preventive and uplifting influences for men and women of the working classes.

Pencilings

BY A PERIPATETIC

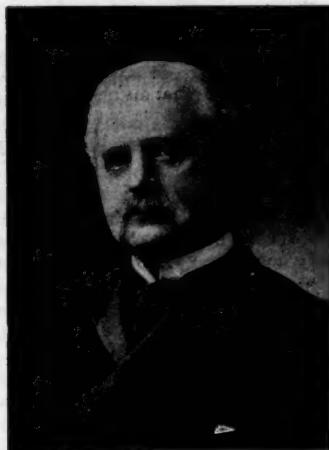
The dominant impression of the memorial service to Roger Wolcott, once Massachusetts's beloved governor, held last week in Symphony Hall, Boston, was an ethical and spiritual one. All that decorative art and fine music could do was done to make the service as absolute in its revelation of democracy's good taste as it was above criticism in other respects. The beautiful new temple of music was appropriately draped. The Boston Symphony Orchestra rendered Wagner's great funeral march from *Parsifal*. The Cecilia Society chorus and the Symphony Orchestra rendered a requiem by Brahms, and at the close, after the chaplain of the day, Rev. Edward Everett Hale, had prayed that "the present Holy Spirit" might go with the vast audience, two buglers, one visible, the other concealed, sounded "taps" over the grave of a worthy son of many generations of patriot sires.

But admirable as was the aesthetic side of it all, impressive as was the spectacle of a select audience of two thousand and more worthy representatives of all the callings and professions of the state, the profoundest notes of the service were struck in the prayer by Dr. Hale, in which he voiced again and again the old Puritan conception that God rules and that men may and should serve him by serving the state, and in the noble oration of Hon. H. C. Lodge, United States senator from Massachusetts, who spoke of the dead as one who was his schoolmate in youth, his college friend at Harvard, as well as his party associate in later life. Never has Dr. Hale more entirely revealed in sermon, prayer or story, the keynote of his own Christian Americanism than he did in his prayer at this service, and never has Senator Lodge revealed more of his heart in public address.

One came away from the service feeling proud that Massachusetts still had men who, like Wolcott and his eulogist, put character above all other wealth, civic or personal; glad that there are still men capable of calling the state to loyalty to ancient ideals; sure that by breeding two such Christian gentlemen as Phillips Brooks and Roger Wolcott during the last half of the nineteenth century Massachusetts has proved her virility.

Senator Lodge did well to point out how splendidly the Wolcott family, from the day

when an English gentleman of that name came to New England in 1630 to this, has maintained lofty ideals of family honor and civic usefulness, never permitting the possession of wealth to make the men of the several generations lazy, self-regarding, cynically critical of democracy, or averse to holding office and serving the state. He did well also in stating at the last that the deep affection of the people of the state for Roger Wolcott was not due entirely, or even mainly, to his winsome exterior, simple manners, or independent conduct as citizen and partisan, but was due to the abiding confidence the people had in his goodness, his incapacity to think or do evil,



his well-nigh perfect—so far as frail humanity permits—rectitude. "What he seemed that he was, and the people knew it."

It is well the service was held. Virtue is greater throughout the commonwealth today because so many of her most eminent sons for two hours last week came under the spell of memory of a good man and were fitly led by majestic music, genuine prayer and apt and feeling eulogy to dwell on the abiding facts of personality. "He being dead yet speaketh."

The Editor's Sanctum

25. *Can you inform me what is the entire stanza of which the first line is, "I wish I were a Cassowary?" And who wrote it?*

As I remember the story of this bit of doggerel, a prize was offered for a word that would rhyme with Timbuctoo. Some one—was it Sydney Smith—perpetrated the following:

I wish I were a Cassowary,
And lived away in far-off Timbuctoo.
O, wouldn't I eat a missionary!
I'd eat him skin and bones and hymn-book too.

26. *A ministers' local association is moved to modify its present constitution, which is very long, which few have ever read and of which no one living has any expert knowledge. Our members all append their names to it blindly, reading it carefully being tedious and expensive of time. Is the following, in your judgment, sufficiently comprehensive, or would you shorten it still further, or, perhaps better, what you would advise for such a constitution?*

This association shall be organized especially for the benefit of ministers residing in the towns not far away from Ayer, Mass. This association may be affiliated in a denominational way with the General Association of Congregational Ministers of Massachusetts, and practically auxiliary to that body.

This constitution may be altered or amended by a majority vote of all its members, or by a two-thirds vote of those present at a regular meeting of the association, such alteration or amendment having been first submitted in writing at a previous meeting of the association, and a copy of the same having been afterward embodied in the notice of the meet-

ing in which it is voted to adopt the said alteration or amendment.

Those who join this association shall sign the following:

The undersigned hereby promise that if at any time the constitution or the by-laws of the association should become irksome to them, and such changes as they desire are denied, they will voluntarily and promptly surrender their membership in it.

An association of ministers is not authorized to represent churches. A considerable proportion of them usually are not pastors, but only members of a local church as individual laymen are. Ministerial standing properly belongs in conference of the churches, not in organizations of individuals, and it seems probable that in Massachusetts it will soon be placed there, as is the case in most other states.

A ministers' association, therefore, being simply a club for mutual improvement, this proposed constitution would seem to be sufficient if satisfactory to its members, but there is not now a General Association of Congregational Ministers in Massachusetts, so far as I know. I should not think any minister would wish to remain in a body whose rules were irksome to him, or that he would need to bind himself by a promise to get out of a body where membership was voluntary and reasonable requests were denied to him.

These things being admitted, there does not seem to be much left of the proposed constitution. I do not feel competent to suggest one.

27. *Is it not speaking objectionably to speak of the Trinity as "God the Father, God the Son, and God the Holy Ghost?" I always supposed that the three persons in the Holy Trinity constituted God, and that they are the "Father," "the Son," and the "Holy Spirit," the three united being called God, and not that each distinct person was a God. If the second person in the Trinity were indeed God, why should St. Paul say that "God hath highly exalted him," and that every tongue should confess that Jesus Christ is Lord (not God), "to the glory of God the Father." Christ can be a divine being, as I truly believe he is, without being God, in his person as the "Son of God," and Saviour of those who love and trust him. It seems to me we should avoid great confusion in our religious teachings, and it would be far easier to explain to our young people if this distinction were made.*

Jesus taught that God is a Spirit and our Father. Jesus was a man in all respects human as we are. He declares that the Father was revealed in him the Son, who did nothing but what the Father does. Jesus said that the Holy Spirit was sent by the Father and the Son, their unity being complete. To apprehend God, therefore, I need to think of the Father, Son and Holy Spirit. They are not, in my conception, three persons, but manifestations with distinctions which are real, but which I do not fully comprehend, of one God. I do not try to define God, but my idea of him lacks completeness if I try to think of him as the Father without the Son or without the Holy Spirit. The Christian Church has known God in its experience through these three manifestations as one supreme and perfect being. I therefore accept the testimony of the doctrine of the Trinity and worship one God, revealing himself as Father, Son and Holy Spirit.

A. E. DUNNING.

The Primary Christian Realities

II. The Saviourhood of Jesus Christ

BY PROF. WILLIAM NEWTON CLARKE, D. D.

Probably the Saviourhood of Jesus Christ was the earliest constituent of Christian experience. It was by reason and by means of Jesus Christ that men were entering into that relation with God in which they knew his Fatherhood. He had led them thither—so they joyfully bore witness—and because of the Saviourhood of Christ it came to pass in due time that the disciples were called Christians.

The idea of Saviourhood came in through the Messiahship. The Messiah, long desired, was to be to Israel a Saviour from sins and woes. Jesus was no such Messiah as Israel looked for, but the true-hearted saw that he was a better Christ than Israel knew how to expect or receive, a Saviour who blessed the soul before the nation, a deliverer from deep, indwelling evil. It is true that the idea of a national salvation did not pass away at once from the followers of Jesus, but it was doomed to pass away from the hour when deep personal experience of salvation from sin appeared. When the word of grace went forth to Gentiles it had to go as a message of personal salvation, for a religion for all men could not be national; it must be personal.

Our earliest clear glimpse of the Saviourhood of Christ in deep experience is in the life of Paul. This man, a conscientious Pharisee, seems to have become aware, in his struggles to fulfill God's holy will on legal principles, of the deep, indwelling sin that spoiled his best endeavors. Longing to do right, he failed. Approving the holy will, he was prevented from doing it by unconquerable evil in himself, and despaired of success. Suddenly at length he became convinced that the Jesus whom he had been persecuting was alive and reigning in God's heavenly glory. Then, of course, his heart declared, Jesus was God's messenger, sent to save men from their sins. Unconquered by death, triumphant in his redemptive purpose, Jesus stood before him as an actual Saviour, in whom a sinful man might find real deliverance. The legalist fled for refuge to grace in Christ and found salvation. Now he was a free man, condemned no longer, but forgiven and accepted by his God, and gradually he found himself released from the hated bondage of indwelling sin. Thus Jesus became to him a Saviour.

His fellow-Christians did not all travel the same road, but they did experience the saving power of Jesus Christ. In one form or another they felt their penitent hatred of sin confirmed and deepened, their sense of condemnation exchanged for a sense of divine forgiveness, their consciousness of bondage to evil transformed into a sense of liberty, their actual sinfulness progressively removed, and the likeness of the holy Christ growing in them; and they knew that to bring this to pass Christ in unspeakable love had died for them. The New Testament is full of this, not as theory but as experience. Christian experience has told the same story in various forms from

then till now, and the Saviourhood of Christ has been the theme of joy and praise in all ages.

Can we understand it? Yes, I think we can. The first step toward understanding it is to know that all Saviourhood resides in God. That holy and loving Father who created us for himself is the real Saviour of men from sin. So prophets and apostles and Christ conspire to teach us. The Saviourhood of Christ is not something else than the Saviourhood of God; it is the Saviourhood of God, wrought out through Christ. Did not God so love the world as to give his Son to save it? Does not God command his own love toward us, in that while we were yet sinners Christ died for us? God is originator, actor and consummator in the work of salvation. We do injustice to God and Christ alike if we ever imagine that Christ is our Saviour apart from God, doing something that is not God's doing. Any such idea as that his work was anything else than God's work, Jesus himself would sorrowfully and indignantly reject. "Have I been so long time with you, and have you not known me?" he would say; "He that hath seen me hath seen the Father." He is the expression of God, and his Saviourhood is the expression of God's Saviourhood. This is a primary Christian certainty.

Yet Christ surely has lived and died for us, and has "become the author of eternal salvation." How is this? If God is our Saviour, how and wherein is Christ our Saviour? This is the answer: Christ is our Saviour, in that he is God's way to us, and our way to God.

Christ is God's way to us. What God does is done in eternity; what Christ did was done in time. What God does is invisible; what Christ did was done in the sight of men. God is Saviour to us, but God is beyond our sight; and Christ's Saviourhood is the temporal expression of God's eternal Saviourhood. God desires us to know him as he is, in order that we may take our place with him by faith and love and be delivered from our sin. Therefore he sets Christ among us, to manifest the great reality of the Saviourhood of the unseen and eternal God. In Christ he comes to us, and lives out his Saviour-heart before our eyes. Christ is his way to us for the fulfilment of his heart's desire.

What does the Saviour-God communicate to us by Christ? He communicates this—that, just as all the Scriptures assert, he desires not the death of the wicked, but that he turn from his way and live; and more, that, like the good God that he is, he does not distantly stand waiting for sinners to repent, but seeks free course for his own redeeming love to come forth and bring his creatures home. He takes the initiative. Moreover he has this to communicate—that since he is Saviour at heart, God himself is ever doing in his own eternal being all that needs to be done except by man for the putting away of sin. Sin cannot be removed except through willing self-sacrifice on the part of some one who desires to save the sinful; but God in his dealing with the sinful world is perpetually bearing all the self-sacrifice in love that the saving of men requires. Unseen by us, he is bearing, willing, working, for our good and is Saviour both in heart and in action. And now in Christ he comes into the world, entering humanity in the fullness of his Spirit, and puts forth in the sight of men that same mighty endeavor of redeeming love which he is continually carrying on unseen. Christ in life and death puts forth the marvelous activity of self-sacrificing love to make us know that God is doing the same for us. Does Christ bear our sins? It is to show that God is bearing them. Does he withhold nothing, but go to the bitter end, which in the human course is death, and death at the hands of those whom he is seeking to save? It is to show that God has no reserve, but will do and bear unto the uttermost in his desire to deliver us from evil. Is he the propitiation for our sins, and is propitiation counted indispensable to putting sins away? That means that God is in himself the propitiation for our sins in that he is forever doing all that is indispensable to putting our sins away. For Christ's Saviourhood is God's Saviourhood, since in him God is manifest among us, and what we see in him exists in God who sent him. Christ is the way of God's Saviourhood to us.

Of course, then, Christ is our way to God. To one who says of God, "O, that I knew where I might find him," Christ says, "Come unto me." There we learn what God is like, and what he is toward us; we hear his true name, we behold his real nature, we learn that he is Saviour, we learn to call him Father. In Christ God and his alienated children, now penitent and trustful, meet. Trusting Christ, we trust God whom we have not seen. Loving Christ, we love God who loved us first. Entering into moral fellowship with Christ, whom we know through human life and utterance, we enter the same fellowship with God, the invisible and eternal good. In Christ we learn how God hates our sins and loves our souls, and how all righteousness rejoices when we come home out of our sin to him. Christ brings us to our waiting Father, God, who is our Saviour, too, and there we find that great salvation which his nature contains for us. Thus Christ is Saviour because God is Saviour. He saves us, not from God, but for God, and works out God's eternal Saviourhood in our experience.

This great, though simple, experience created the church of Christ, and made it the temple of the praise and love of God. May the same simple and great experience be welcomed without fear by all to whom these words may come, and call forth the voice of thanksgiving to God who is our Saviour in the Lord Jesus Christ. And may the gospel of Jesus Christ, which is the message of the divine Saviourhood revealed and made effective, go forth in its own simplicity and power.

A Dialogue Between the Organ and the Sermon

By Charles M. Sheldon, Topeka, Kan.

The minister had absent-mindedly left his sermon on the pulpit as he went out Sunday night, and after the sexton had turned out all the lights and locked the doors it was very quiet for several minutes. Then the organ uttered a subdued groan and said, "O, but I am tired tonight!"

"Were you talking to me?" asked the sermon, turning over so as to be face upmost, for the minister had carelessly left it face downward.

"There is no one else to talk to," said the organ, grumbling; "and who would not be tired if he had worked as hard as I have today? It seems to me that I am given more than my share of the work to do on Sunday."

"What makes you do it, then? asked the sermon.

"I can't help myself," replied the organ. "The organist seems to think that the worship of the church ought to be performed by me most of the time."

"Yes," said the sermon, with what looked like a reproachful air, if there had been light enough to see it; "and I am squeezed into so small a space that I am all out of breath for my share. In fact, I am almost as tired as you are, I seem to be so hurried when my turn comes."

"I had rather be hurried than be worked to death," said the organ in a wheezy tone. "Now, take for example all I did this evening. In the first place, there was the prelude, which lasted eight minutes, while the people were coming into the church. For my part, I think, if there is going to be any prelude, it ought to be played after the people are all seated, so that they can enjoy me. Then, after the Doxology, in which, of course, I have my part, there was an anthem. The minister cut his prayer short when he saw what a long program had been made out by the choir-master, in order to have time enough for the whole order of services. Are you listening?" the organ suddenly inquired, as if suspicious of the intense quiet.

"Yes, I heard you," said the sermon, and yet it was in a somewhat drowsy tone, as if the end of the day had found it somewhat sleepy. "Go on."

"Well, after the anthem," continued the organ, "there were the reading notices, and then the congregation sang 'three stanzas only,' the minister said, of one hymn. Of course that meant that I had more to do. Then while the offering was being taken up the soprano sang a long solo. Before I had recovered breath from the last time, and after the short prayer by the minister over the offering, there was another anthem—the longest one of the service."

"Then you had a rest," said the sermon, "while the minister read the Scripture lesson."

"Yes, I was very thankful for it," said the organ, with a sigh of relief. "But there was the response after the Scripture lesson by the tenor, which made—how many times did I say that I had been played on, six or seven?"

"Seven," said the sermon drowsily.

"Yes, seven, and then you came on."

"Yes," said the sermon, waking up a little, "I came on then, and the minister hurried over me as if he hardly dared take the time from the choir and you to give me a space in the program of the evening. But then, you know," continued the sermon, "it is the custom in a great many of the best—I mean the most fashionable—churches, nowadays, to put me in rather a secondary place. In fact, I overheard the minister say to a stranger, who ventured to ask him at the close of the services why the sermon was so much shorter than all the other parts of the meeting, that it was 'for the purpose of getting in a crowd.' He said the people would not come to church unless there was a musical service of some length."

"Yes, that is just it," grumbled the organ, in its lowest base tones; "and that is the reason why I say that I am so tired tonight. After your part I had another selection, a closing duet, an 'Ave Maria' by the tenor and soprano."

"Why do you play so many 'Ave Marias?'" said the sermon, with some interest.

"Indeed, I do not know," said the organ. "It seems to be quite the thing in a good many of our churches nowadays. I can remember when I used to play more old gospel hymns and simple part music. But nowadays I can hardly hear what the quartet says. But I would not mind that so much if I did not feel I was being worked to death."

"I am sorry for you," said the sermon, "but for my part I feel as if I were not given the place I ought to have in the service; you take up more of the time than is at all right."

"It is not my fault," said the organ, in an angry tone.

"Whose is it then?" asked the sermon; and with the question it lifted up its face and looked over at the organ.

"Ask the chorister," said the organ, briefly.

There was quite a silence in the church which was finally broken by the sermon, saying:

"But why does the chorister run the church services? Is not this the minister's church?"

"You will have to ask him the next time you see him," said the organ in reply. "It may be his church, but the chorister and the organist seem to have charge of the services. If not, why do they work me to death and let you have such an easy time?"

"Easy time!" said the sermon angrily. "If you were in my place you would wish to be considered of more importance. The time was, I can remember, when I had at least half of the entire time of the service, if not two-thirds of it, and the people came to hear me instead of you."

"Well, I wish they would do it again," said the organ. "As it is now, I am completely exhausted at the close of Sunday."

"And yet they say," said the sermon, calling to mind something that the minis-

ter had said that very day, "they say that the world is getting better all the time."

"I fail to see it," said the organ shortly.

"I will talk with the minister about it," said the sermon, after another pause, "when he comes in to get me tomorrow."

There was silence for a time, which was at last broken by the organ as it said:

"If you succeed in doing anything for yourself, don't forget me. Ask the minister if he does not feel sorry for my poor overworked frame; ask him if he cannot, in some way, manage to give me a rest on Sunday."

And at that moment the clock in the church steeple struck ten, the sermon turned over on its face again and the dialogue came to an end.

The Organization of Our Missionary Societies

II.

BY REV. HENRY A. STIMSON, D. D.

The two fundamental principles of efficient organization now recognized in all departments of secular life and essential to the best results everywhere were set forth in the article last week. They were the distinction to be maintained between the representative and the executive departments, and, in the executive, centralization of responsibility and decentralization of administration. It remains only to apply them in the different directions in which change is suggested.

Should we have one secretary, or more? In any case we must have centralized responsibility, but whether this centralization be in one, or two, or three individuals is to be determined by the nature of their work. A distinction between the peculiar fields of our different missionary societies here appears. The American Board and the American Missionary Association raise their money almost exclusively in one field and spend it in another, in the main remote from that in which the money is raised. The Home Missionary Society, on the other hand, draws its funds principally from the same general field in which it is expended. This creates an entirely different situation. It is quite conceivable in this latter case that with an efficient organization the various state societies, secretaries and superintendents, with their local boards, would so far relieve the central office as to make it possible for one thoroughly efficient man to act as a central head.

On the other hand, with the American Board, and possibly with the A. M. A., there appears a necessity for a larger central force. The work itself needs to be periodically visited by the chief executive. Such visitation requires time. It must be long enough on the mission field to permit a thorough acquaintance with the work, and it must be frequent enough to be always up to date. It is quite conceivable, therefore, that two or three secretaries can be used to advantage. In this case, each year one will be engaged

chiefly in visiting missions, another will find his chief work in the central office, and perhaps a third in visiting contributing churches and bringing to them the information and inspiration which he himself has gathered on the field the preceding year.

With this arrangement each secretary year by year would be in turn on the foreign field, in the home office and among the churches. Thus three secretaries could do what would not be possible for one, even if he were aided by competent assistants.

The question is raised as to the manner of election of these secretaries. It does not seem to be a matter of great importance whether they be chosen at large by the society or by the representative board. What is needed is that their office shall be magnified and that dignity secured which will make the responsibility of the office a privilege and not a burden. Experience shows that in some cases this election by the society at large is necessary to secure the secretary from harassing oversight, which now and then some fussy boards are disposed to exert. But, on the other hand, with a frank acceptance of the duties and the make-up of representative boards as they have been defined, which would minimize or altogether remove the possibility of such disturbance or conflict, it is conceivable that the secretary might be wisely chosen by this board. It is in either case a mere matter of detail.

So with the question of the annual meeting. Shall there be one for all the societies together, or shall they continue as heretofore, each holding its own? In favor of a single meeting in which all shall unite, it is to be said that it will emphasize the oneness of the work; it will secure a larger attendance; it will attract more general attention and perhaps be more impressive; and it works well in the other denominations.

But, on the other hand, it is to be remembered that, in the aggregate, more people will be reached by more meetings; that meetings lasting for a shorter time and with somewhat smaller attendance are more easily entertained; and that this local entertainment, with which to a considerable extent the families of a community take into their homes the visitors from abroad, has been a potent influence in the life of our churches and is not likely to be abandoned. Furthermore, people are not likely to stay through longer sessions. As it is now, they are apt to come late and go early. And more time is secured for the discussion of the problems which are peculiar to the different societies if their meetings are distinct.

As to the meetings of other denominations, their methods are so different from ours that comparisons are not easy. The expenses of General Assembly, for example, are paid by the denomination, and the meeting lasts for several weeks. The Methodists and the Episcopalians have long been accustomed to similar gatherings, with paid expenses of delegates and prolonged sessions. It is doubtful whether our denomination is prepared to adopt them. If so, it must be in any case a matter of experiment.

The one question is, What as a matter of fact will work the best? And the

probability seems to point to two annual meetings, one for foreign missions and one for all the home work; the one to be held in the East and the other in the West; perhaps one soon after Easter and the other in the early autumn. In this way the largest attendance is likely to be secured and the widest area reached.

As to having one treasury and one collecting agency, as has been suggested, if this means merely having one place of deposit for all funds, like a bank which receives and holds individual accounts and has no further responsibility than to carefully guard what is in its hands and to pay it out under proper vouchers, the question is of small importance. It would require about the same clerical force, and in any case the small difference in expense would cut little figure in comparison with more important questions.

If, however, it means a shifting of the responsibility of collecting money from the shoulders of the men who are to spend the money, it is a fundamental mistake. Professional money-raisers, however well they may do their work in some relations, will not long meet the situation as it exists in our great missionary societies. The people who give need to know the men to whom the expenditure of their money is intrusted. And only the men who are known to be chiefly responsible for its expenditure and to have given their lives to that work can move the hearts and receive the open-handed support of the churches.

Nothing stirs the people like the appeal of the men who come home from the front. But we cannot afford to bring our missionaries home for the mere purpose of raising money. And when they are permitted to return home for much-needed and well-earned rest it is a sad extravagance to use them up in raising money, than which no work is more arduous or more exhausting. Any scheme of a mere collecting agency is sure to prove barren and unprofitable. A central staff must be maintained by each society, strong enough and facile enough to keep informed of the work in its largest and most intimate relations, and at the same time to present it to the churches in form so impressive that the hearts of the people shall be held expectant and responsive.

The missionary work is now the largest and the most important religious trust committed to any hands. It is the work of the whole church and demands the whole strength of the church. It must therefore be conducted in the eyes of the church. Its methods must be understood of all, and must be so settled and so clear that they are perfectly intelligible to all. Extravagance of administration, or ill-judged expenditure, is destructive of confidence. But so is foolish parsimony or a clumsy or antiquated method. Organization has advanced so far in every other department of life, and has so surely developed its fundamental principles and settled its main outlines of administration, that there is no reason why religious work should not now show the same characteristics. When Christian men have at heart the same purpose and are animated with the one desire, differences can only be in those matters of detail which experience must decide.

Social Scientists in Washington

BY LILLIAN CAMP WHITTLESEY

The National Academy of Sciences has just closed a brilliant series of meetings, presided over by Prof. Asaph Hall of New Haven. Simultaneous with them have been the sessions of the American Social Science Association. Since the forming of this body in 1865 Saratoga has been their annual meeting place until last year, when they came here. Now, having repeated the visit, they announce that they are so well pleased that they may be expected another season. The four departments, jurisprudence, health, education and social economy, covered as many days, with a different chairman for each day. The papers were nearly all given in person, and the discussions that followed were exceedingly interesting and valuable. In such an open parliament it is a wise chairman who can suppress the ubiquitous crank. Moreover, the earnest reformer and the scientist are alike in this, that they press their point of view or research to the exclusion of everything else. But when they all come together and give their opinions and facts a very all-around outlook is obtained that is both optimistic, altruistic and a distinct addition to the world's truth.

The most profound address of the first day was by Ex-Sec. John W. Foster on the Latin-American Constitutions and Revolutions. One of the speakers, Hon. Oscar Straus, our ex-minister to Turkey, was elected president for the coming year, taking the place occupied by the late Charles Dudley Warner. It was a treat to hear a well-poised lady physician of New York city handle the Health Fads of Today. With a style as cutting as the surgeon's knife she exposed the fallacies of Christian Science and osteopathy, and treated them in the homeopathic way by quoting from their own books.

The cold, clear-cut face of Surgeon-General Sternberg of this city lighted with enthusiasm as he rehearsed the experiments of the commission to which he gave instructions last summer when they started for Cuba to investigate the causes of yellow fever. The relation of science to society is shown in their careful, difficult and dangerous experiments and resulting conclusions, which will change the quarantine regulations of the world. To the average, commonplace mind it is incredible that these men have found, in a certain kind of mosquito, the agent that does the mischief, have learned how long it takes—twelve days—to work out the poison in its body, and then just how it transmits the terrible microbe, too tiny as yet to be recognized, to the individual. The surgeon general is justly proud of this brilliant contribution by an American commission to the world's health-preserving knowledge.

The best day of the association in point of attendance, and of a discussion of vital interest to the participants, was the third. The general subject was education, and the special topic The Outlook for the Colored Race in the Light of the Present Reactionary Tendencies in the South. Here, again, the best addresses were those of Washington men, Hon.

William T. Harris, the United States Commissioner of Education, and Prof. Kelley Miller of Howard University. Dr. Harris is always full of statistics, as when he spoke of the old-time colored preacher as "ninety-five per cent. superstition and five per cent. eternal verity." On the whole, his figures made a good showing for the advance and uplift of the black race in the United States. Professor Miller is a graduate of Howard, and has studied at Johns Hopkins. He is very black, has a fine voice, pleasing manner, a clear idea of what he wishes to say, and a direct and forcible way of saying it. He is rapidly becoming a leader among his people and is a safe and conservative one.

The association held all of its meetings in the hall of Columbian University, an institution that has not opened the doors of any of its departments to colored people. But here were fifty or more graduates and students of Howard; with them, members of the faculty, white professors and black professors; in the audience, able thinkers from different parts of the country; on the platform, a sweet-faced, Southern lady, once a slave owner, who spoke of "my friend, Professor Miller"; by her side, a New England abolitionist from Concord. The eyes of all the people who filled the seats and crowded the doorways were fastened upon the black man speaking for his race. It seemed as if he fairly absorbed the surprise, curiosity and sympathy focused in that gaze, and gave it out in a masterly combination of facts, eloquence and appeal that could not fail to enlighten the most caste-prejudiced person within sound of his voice! The association is for discussion only. There is no attempt to reach legislation except by spreading information. While Christian in tone, it has no department of religions. Its object appears to be to provoke one another to love and good works by exchange of thought.

The Congregationalist and Gifts for Missionary Work

The inquiry has been made by interested friends of the missionary work of the Congregational Sunday-School and Publishing Society as to whether any money which has been, or may be, contributed to the society will, or can be, used in the purchase or publishing of *The Congregationalist*. To this question we answer emphatically "No, nor in any other department of our business." In 1882, as we supposed our friends knew, a complete separation was made between the business and missionary departments, with separate treasures and separate bank accounts. Our notice of the society printed during all these years in this paper has made the announcement every week, "Contributions used only for missionary work." This announcement will still stand and will still be true.

It would seem to be a sufficient guarantee of this that at the annual meeting, held April 15, our appropriation was made of \$7,500 from the business department to the missionary department, as it was the preceding year.

The only pecuniary relation between our missionary department and *The Congregationalist* is that we shall continue to pay for our notices in the paper as the other societies do, and as its prosperity increases may receive larger appropriations from the department to which it belongs.

We trust this statement will make the matter clear to all the friends of the society.

GEORGE M. BOYNTON, *Secretary*.

A Twenty Years' Pastorate

Rev. George H. Bird has completed twenty years as pastor of the First Church, South Chicago. His labors cover substantially the life of the church, for, although others had cultivated the field before him, it had been almost entirely abandoned at the time he began his work there. During this time a church of several hundred members has been gathered, a Sunday school organized which averages nearly five hundred, several missions have been started, some of which have grown into self-supporting churches, and all kinds of service has been rendered the manufacturing community in which the church is situated. At the anniversary services Sunday, April 14, the platform was covered with flowers, and in countless other ways the people took pains to express their affection for their pastor and his wife. The burdens of the parish are now so large that the help of deaconesses is required to carry them. Although thus far it has been possible to obtain them from the Methodist Training School, Mr. Bird is facing the question of the demand for a training school for deaconesses in our own denomination. Twenty-two persons were added to the church Sunday morning.

Two Church Dedications

As a result of the persistent efforts of the pastor, Rev. W. G. Souders, Sunday morning the Blue Island people dedicated free of debt, save to the Building Society, a neat and beautiful house of worship. The old building had long been outgrown. It was inconvenient and unsightly, yet no one believed it possible to secure another edifice. Mr. Souders had more faith in the people than they had in themselves. The dedicatory sermon was preached by Dr. Noble. Feeling that his work in Blue Island is now done, Mr. Souders has accepted a call to Elmwood, Ill., and enters upon his pastorate there at once. The Memorial Baptist people also dedicated their house of worship Sunday morning, President Harper preaching the sermon. During the day \$15,000 were pledged to pay last bills. In his address on The Religious Spirit President Harper developed the thought that the elements of a religious life are those of worship, faith and conduct. The same day Rev. Dr. T. W. Goodspeed told the congregation of the University Baptist Church that Mr. Rockefeller had decided to aid them in building to the extent of \$15,000, but that this gift was made because the university has no suitable place of worship and is not to be regarded as a precedent to justify appeals for aid in church building.

Dr. Barrows at Union Park

In these days it is a rare event when Dr. Barrows preaches in Chicago. Hence the welcome given him when his duties bring him here. Last Sunday evening he occupied Dr. Noble's pulpit. His theme was human unrest, which he treated with a brilliancy and an elevation of thought which made it a delight to listen to him. His five lectures to the students of the seminary have been exceedingly valuable as well as entertaining. That on Sam. Adams is worthy of Wendell Phillips, of whom he also spoke in language as fitting as it was tender and appreciative. His lectures on Comparative Religion at the university will begin in May. He is at present hard at work trying to secure \$300,000 for Oberlin by July 1, so as to obtain the \$200,000 additional promised by Mr. Rockefeller. With about half the sum in sight, it is altogether probable that the remainder will be raised.

Dr. Pearson at Drury

In spite of his efforts to obtain rest, Dr. Pearson finds friends everywhere who delight to do him honor. First of all, the legislature of Illinois recognized his services by attentions which few men ever receive. At

St. Louis he met the trustees of Drury and discussed with them the condition of the college. On arriving at Springfield, Mo., he was met at the depot by a delegation and, as soon as he was able, was taken to the college, shown over its buildings and its grounds, made acquainted with its financial condition and introduced to the students, whom he addressed in a characteristic speech. A reception was given him and his wife by President Fuller, and, as had been anticipated, he was permitted to lay the corner stone of the noble administrative building which his own gifts are making possible. With the college and its outlook Dr. Pearson declared himself entirely satisfied. He urged the citizens of Springfield to take upon themselves the responsibility of beautifying the campus of the college. He and Mrs. Pearson are now at Eureka Springs, Ark., where they are seeking the rest which they both very much need.

The Congregational Club

As usual the meeting was at the Palmer House, and it being ladies' night attendance was large. The subject discussed was the Public Schools of the City. Graham Harris, Esq., president of the board of education, opened the discussion with a defense of the board against the criticisms of the press. He spoke of its critics as "the unintelligent and the semi-intelligent." He seemed to deprecate criticism, forgetting apparently that the board has ceased to be non-partisan and that some of its members have had no extensive experience in the management of schools. Mr. Cooley, the superintendent of schools, emphasized the early years of school life and insisted on free text-books for all the pupils and whatever else might be required to render these years most valuable. He would train the "whole boy," fitting him for the high school if possible, but remembering that most likely his education will end with the grammar school. Mr. Joseph N. Errant criticized the management of the schools, partly for demanding more schoolhouses, partly for failing to provide sufficient playgrounds for the children and for keeping them confined too long without any recreation. Professor Taylor made the closing and most interesting address of the evening. He spoke of the need of morality in the training of children, and expressed his belief that it is impossible to educate children in the language of Chaucer and Shakespeare without grounding them in moral principles. Even if the Bible is excluded from the school, its spirit is there in the Christian teacher and even in the teacher who has been trained in our literature but does not recognize the authority of the Scriptures.

Chicago, April 20.

FRANKLIN.

Advice on Resigning a Pastorate

A writer in *The Pacific*, having in mind a recent case in the West, gives this advice to clergymen resigning pastorates, which advice has more than local application and value. He says:

First, don't resign your pastorate without good and sufficient reasons, and when you do resign stand by it.

Second, be true to the church of which you are pastor, and to the church of which you want to be pastor.

Third, when you seek another field and secure a tacit call, and ultimately decide against it, expect the retributive trouble experienced by the man who was on with the new love before he was off with the old.

Fourth, treat churches with the same business fairness as you do individuals.

Fifth, beware of a passion for "calls."

It does not follow that the archer aimed because the arrow hit.—Thomas Fuller.

A Methodist Annual Meeting

Contrasts and Comparisons

BY A CONGREGATIONAL OBSERVER

There are so many points for just comparison of a Congregational state association with a Methodist annual conference, like the one recently held among the hills of Worcester County in the town of Spencer, that an observer is strongly impelled to share some of his impressions and judgments. Contrasts, of course, are many and first noticed. Our Methodist brethren represent a strong connectional method of organization and procedure. The main end of their meeting is not literary, but legislative. All enrolled ministers, nearly 300 in this New England Conference, which embraces the larger part of Massachusetts, are voters, and few fail to respond at roll-call save for physical disability. Laymen are not present, save as spectators or members of "committees" from churches, who choose this way of impressing upon "the powers that be" their preference—sometimes forcible enough to receive a stronger designation—for a certain pastor. A member of the board of bishops presides, with large powers and responsibilities for interpreting and following the constitution, which is the Book of Discipline.

The order of business seems to be wholly in the hands of this presiding bishop. It consists in taking up and answering thirty "disciplinary questions," such as who have been received during the year as members, who continued on trial, who are in the various grades of studies, who are to be admitted and ordained as deacons and elders, what are the reports for the year, and the final and gravest question of all—what shall be the appointments for the next twelve months? The answer to this last question is read by the bishop just before the closing hymn and benediction of the conference; he determines its contents by consultation with the presiding elders, who constitute his cabinet. Reports and anniversaries of various societies and the presentation of speakers representing different national causes and publications occupy afternoon and evening sessions, but the mornings are given strictly to business. There are two sermons, besides the bishop's sermon on Sunday morning and his address to candidates for ordination, which is a most impressive service, held on Sunday afternoon.

It was a matter of some curiosity to see how many would be present at 8 A. M. for a devotional half-hour, especially when remembering the usual results of such features of our Massachusetts State Association. This was led by Bishop Cranston, until last year connected with the Book Concern at Chicago, now stationed for his episcopal duties in Oregon. He is a typical breezy, vigorous Westerner, presiding with great dignity, force and genial humor, in some ways reminding one strongly of Dr. Quint. At this early prayer meeting fully one hundred were present—singing spontaneous and hearty, prayers fervent, without a trace of traditional boisterousness—a wonderfully soul-refreshing season; and it will be a blessed hour for us Congregationalists when we can duplicate it at one of our state gatherings.

Perhaps if the new Massachusetts moderator, Mr. Henry M. Moore, is assigned to such leadership, instead of some comparatively unknown member of the body, who may or may not be present to perform his duty, we shall see just such results. At Spencer the proportion between those in prayer and those in social intercourse in the vestry below was about four or five to one; with us that proportion is usually reversed. The bishop took occasion at the beginning of one morning business hour to remark, "It will be in order for some one to inform our brethren in the lower regions that the devotional service is ended and that it will be safe for them to join us upstairs."

In view of the fact that Methodism seems to be just now the favorite hunting ground for our own vacant churches when looking for pastors, it will be of interest to note their methods of starting and leading onward candidates in the path which ends in full ministerial standing. No one could watch the proceedings at Spencer and inquire into the methods and standards of examination without feeling that the day is past for the suspicion that this denomination is careless about the intellectual equipment of her preachers. At the very beginning no one can be taken on trial and begin his studies without the approval of some quarterly conference of a local church, made up wholly of laymen. This body has for its moderator the presiding elder, but the voting is wholly with the laymen, who know most intimately the character of the candidate and judge it from the viewpoint of laymen. When we remember our theory, that ministerial standing originates with the rank and file of the church, and then recall the way in which in late years men have slipped through licensure in ministerial associations and thence with practically no further examination into the pastorate, we may well question which denomination is today the more consistent with Congregational principles. It is very certain that some men who have been thus licensed with us would be barred out of the Methodist conference by such proceedings as were seen at Spencer. If we must choose between some graduates of so-called "lay colleges" and men who have taken the four years' course of study laid down by the conference, and passed a rigid written examination on every portion, we shall be safe to take the Methodists, every time.

As we hear and read discussions at the present hour concerning the reorganization of our missionary societies, forward movements which do not move and debts which linger most depressingly, it is rather a welcome change to go into a Methodist conference, hear every pastor answer publicly as to how many of the regular collections have been taken in his charge, and listen to tidings of the Twentieth Century Fund, which has already secured more than half of the \$20,000,000 sought. Of course it would not do to call the roll of Congregational pastors at Andover next May and inquire how many of them have taken offerings for our six societies; there would be too many painful embarrassments. We may keep on congratulating ourselves in our glorious freedom, thanking God that we are not as others are or even as these Methodists, fettered by rules which have to be obeyed. It may be well, however, to inquire whether beneath these rules and *minutiae* of organization, which are giving our brethren successes where we have chiefly failures, there be not a real willingness and gladness and zeal for the spread of God's kingdom, which fully relieves its possessors from any kind of pity from us in our vaunted independence.

One more impression of a kindred nature is given with much confidence. In return for the many ministers they are giving us, we are certainly imparting to Methodists a considerable degree of our Congregational independence—too much, it is to be guessed, is the verdict of some of their leaders. To an outsider, looking on and gathering from many conversations hints here and there, it is evident that the power of the bishop and presiding elders in making appointments is becoming advisory and nominal, rather than mandatory and real. It is rapidly coming to pass that the larger Methodist churches select their pastors just as truly as do Congregationalists. "Calls" are extended and accepted, and the action of the bishop's cabinet is practically a

ratification, not even an essential concurrence in judgment.

The bishop's own words on this point are noteworthy: "The churches have come to the critical condition where they are pleased with only one man in the conference, and laymen of every conference are in earnest about this. If the bishop and the cabinet could be left alone, to consider simply places and men, it would be better." It is quite evident that Congregational ministers have no monopoly of the wish to bask in the radiance from the gilded dome of the Boston State House, and it also appears that the young men who have lately joined the ranks are crowding back the older men, even those in the maturity of their powers, into remoter fields.

According to one of the strongest members of this body, the removal of the time limit is having a tendency to make the larger churches more insistent on the young men; if three years were to be the limit, they would choose a man in the prime of his powers, but now they are attracted by the plan of taking a young man, with immaturity but with promise, in the hope of keeping him ten or fifteen years, if possible, and reaping the fruits of his growing power. At the last moment the conference refused to allow a pastor in full vigor to be placed on the supernumerary list, which he was ready, under the force of necessity, to accept in lieu of the appointment which he desired; this required an adjournment over night, when all were ready to go home, a midnight vigil of the cabinet and a largely rearranged list of appointments. The conference further adopted, with hearty unanimity, a motion requesting that in the present over-crowded condition of the conference great care be taken about admitting new members to the embarrassment of long-tried veterans. This plainly indicates that congestion in the ranks of the ministry, especially near Boston, is not confined to the Congregational denomination.

Hampton Institute Anniversary

The afternoon before the April anniversary is devoted to a conference on education. This year Commissioner Glenn of Georgia and Dr. J. M. L. Curry spoke words of advice and courage, their remarks being interspersed with short significant papers indicative of the opportunities for varied usefulness found and made by Hampton graduates.

The Senior Class numbers forty-one, the normal graduates ten, the trade graduates fourteen. Of these nine are Indians, two of whom were among the speakers on Anniversary Day. Half a dozen simple, honest-hearted papers were given by the students—full of desire to learn all they can, so as to help their people in the best way. These were followed by reports from the field, given by Mrs. Washington of Tuskegee and Mr. Lemon of Calhoun. A composition on *Spirituals* (or *Plantation Melodies*) was delightfully illustrated by the choir. Another told of the work already done by the Hampton graduates in one Virginia city. Another on Indian History was given by an Indian of the migratory Papago tribe.

Space forbids more than brief mention of the addresses of Bishop Doane, Dr. McKenzie and Dr. Lyman Abbott, packed with wisdom and grace. A few weeks ago the handsome and commodious Cleveland Hall was dedicated. Soon the ground will be broken for a beautiful library, the gift of Mrs. C. P. Huntington, in memory of her husband, who was long a trustee of the school and its largest donor.

M. B. B.

Let not the blessings we receive daily from God make us not to value or not to praise him because they be common. What would not a blind man give to see the pleasant rivers and meadows and flowers and fountains that we have met with?—*Izaak Walton*.

Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

The Home Missionary Society and the State Auxiliaries

Every friend of home missions will join in the hope expressed in an editorial note in *The Congregationalist*, April 6, that some form of compact may be agreed upon between the Congregational Home Missionary Society and the state home missionary organizations, to take the place of the one from which the national society has withdrawn. It would be disastrous to our home missionary interests if the state and national societies should become independent, separated and competing bodies.

The objections made to the old form of compact might apparently be removed by a change in one particular. Under the old agreement a convention was held each year of representatives of the national societies and the state auxiliaries. At this convention conditional apportionments were voted of money to be expended for the work of the national and state bodies. From the money coming into the state home missionary treasuries, the auxiliaries paid, first, the expenses of state work up to the amount of the apportionment agreed upon in the convention, and transferred the surplus funds, if any, to the national treasury. Under this arrangement the national society took all risks and suffered all losses due to shrinkage in receipts of the contributing auxiliaries, while in the auxiliaries in which the receipts from year to year afford no surplus for the national society, the contributing churches have been deprived of the motive for giving and of enthusiasm that comes from connection with the nation-wide work of our churches.

It would seem that these objections would be met, and the income both of the national societies and of the auxiliaries be made more stable, if the annual apportionments for the work of the national and state bodies could be made in the form of percentages of the total amount raised by all the societies taken together. For example, let us suppose that at the next convention of representatives of the societies it is agreed that the national society shall have fifty-five per cent. of all contributions coming to all the home missionary treasuries; that the Massachusetts auxiliary shall have twelve per cent., the New York and Illinois auxiliaries each shall have six per cent., and the other state societies such a percentage of the home missionary contributions of the whole country as the convention shall agree upon.

By this plan the treasures of the different societies would all be practically branches of one treasury. The home missionary work of the whole country would be more nearly unified than ever before. Fluctuations of income would be equitably distributed over the whole field, and would not rest with undue weight on any one part. The national society and the auxiliaries would not be competing applicants for contributions of the churches, but state and national organizations would each be interested in and dependent upon the prosperity of the other, as the available income in each treasury would depend upon the income of all the other treasuries.

This plan would help solve the problem of legacies. A large legacy would not clog the stream of contributions, as is apt to be the case if it is limited in its application to a single state, while a period in one auxiliary of exceptionally small receipts in legacies would be balanced by the legacies coming to another auxiliary or to the national treasury.

Under the old plan of co-operation the

churches in several auxiliary states were out of connection with the work of the national society. All contributions were needed and used within the state. The information in the *Home Missionary Magazine* and *Congregational Work* has for several years been of no more practical interest to the home missionary contributors in the churches of New York and several other auxiliary states than the reports of the domestic missionary societies of Great Britain, or the Inner Missions Society of Germany; for no part of the home missionary gifts from these states can now be spared for work beyond their borders. Let our churches understand that by their contributions they are aiding the home missionary work, not merely of one state auxiliary, but of the whole country, and new inspiration to giving will come to our congregations. This would result if the apportionments for every state and territory were an agreed upon percentage of the total receipts in the treasuries of all the societies.

By means of this plan, or some better plan, the national and state societies ought to be brought into closer co-operation than ever before. The proposition to sever the connection between them, so that henceforth they shall be independent, competing organizations, has in it possibilities of disaster to our home missionary interests.

Oxford, N. Y. WARD T. SUTHERLAND.

"The Forward Movement"

This movement was inaugurated in response to a deeply felt need—that of a closer connection between the missions and those who support them, which should result in fuller knowledge, a more definite responsibility, a livelier interest and increased activity. Will the plan proposed meet the need? It seems to the writer that if, instead of individual churches taking the support of a missionary, a group of churches should take up the support of a mission, the end in view would be more fully accomplished.

1. The object of interest would be more constant. A missionary can only serve a few years, while failing health or courage may render the term of service very brief. Furthermore, there is so great a variety of work to be done in a mission that no man can successfully attempt all, even though he were a constant quantity. The mission, not the missionary, should be regarded as the unit of mission work.

2. It would tend to a more comprehensive view of the work, to a more earnest and thorough study of the problems of the mission, the conditions of success and the relations of different parts of the work to each other.

3. Jealousies would be less liable to result through one member of a mission receiving more attention than others—missionaries are but human.

4. There seems a tendency with some to look upon missionaries as objects of charity. In the support of a mission rather than a missionary attention would be directed more to the work and less to the worker.

5. It would give greater mobility or power to meet emergencies. Even if each member of a mission were supported by an individual church, these churches being scattered all over the country, there could be no co-operation between them, while any effort to secure help in case of special need would be met by the feeling that in becoming responsible for the salary of a missionary the full obligation is met. If the mission were supported by a group of churches, such a group, by increased

effort, might consider a special need which should arise as a part of their responsibility.

6. It would reduce the number of special appeals coming before any one church and would result in a more equitable distribution of appeals. If each mission had its own constituency only one of perhaps twenty appeals would come before any one church, while each object presented would come as a personal responsibility to the church appealed to.

7. If this plan should result in a more definite knowledge of the mission supported, it would furnish the indispensable basis for an intelligent study and appreciation of missions in general.

Would it not be well for those who are prosecuting the "forward movement," instead of distributing the "foreign pastors" among the churches of the country at random, to endeavor, as far as possible, to secure the adoption of missionaries of the same mission by churches in proximity to each other, looking towards organized and concerted action, in regard to the work of said mission, on the part of the churches thus brought into close relation with it?

WILLIAM L. THOMPSON.
East Central African Mission.

A Fresh Approach to the Scriptures

One of your correspondents, a week or two ago, asked this question: "How can I find the Bible fresh and interesting reading?" In the excellent answer given by Rev. F. W. Tompkins, the reading of earlier English translations, such as the Bishops' Bible or the Cranmer Bible, is suggested. Mr. Tompkins also says: "Or else read it as you speak yourself, in modern English."

For most, I fancy, the latter suggestion is likely to be the more fruitful; and if others' experience prove at all like my own the Twentieth Century New Testament translation, most of which has now been published, will be found a great help in this. One would not want it as a substitute, perhaps, for the more stately versions, yet it is doubtful if any English translation yet made so nearly reproduces for us the conversational parts of the gospels and the more informal of the epistles as does this attempt to put the Greek into good modern English.

Those who cling closely to habitual forms will not like the Twentieth Century New Testament. It has been easy for such persons to caricature it. The work is noticeably weak, too, in certain parts, and it introduces, sometimes, idioms that are very familiar, as well as good conversational English, in England, but are not common in America. For all that, one who wishes, above everything else in his Bible reading, to get at the real meaning of what was said or written, and himself to enter with genuine sympathy and interest in that reading, will not wish to be without this translation of the New Testament. I have noticed congregations follow with so unusual and evident interest the reading of the Scripture lesson when read to them from this translation, have seen Bible classes grasp at once the meaning of words or passages, so read, when these had been obscure or quite meaningless when read in either the King James's or the Revised Versions, and have myself so often found new interest and illumination in its renderings that I want to do what little I can to help others, like your correspondent, to know it better than most do at present.

Burlington, April 9.

GERALD H. BEARD.

The Home and Its Outlook

The Near Christ

So far beyond the things of Space—
So high above the things of Time—
And yet, how human is thy face,
How near, how neighborly, thy clime.

Thou wast not born to fill our skies
With luster from some alien zone;
Thy light, thy love, thy sympathies,
Thy very essence, are our own.

Thy mission, thy supreme estate,
Thy life among the pious poor,
Thy lofty language to the great,
Thy touch, so tender and so sure;

Thine eyes, whose looks are with us yet;
Thy voice, whose echoes do not die;
Thy words, which none who hear forget,
So piercing are they and so nigh;

Thy balanced nature, always true
And always dauntless and serene,
Which did the deeds none else could do
And saw the sights none else had seen,

And ruled itself from first to last
Without an effort or a pause,
By no traditions of the Past—
By nothing save its own pure laws:

All this and thousand traits beside,
Unseen till these at least are known,
May serve to witness far and wide
That thou art He, and thou alone.

Ah, none shall see thee as thou art,
Or know thee for himself at all,
Until he has thee in his heart,
And heeds thy whisper or thy call,

And feels that in thy sovereign will
Eternal Manhood grows not old,
But keeps its prime, that all may fill
Thy large, illimitable fold.

—Arthur Munby.

Food in Our Colleges It is a significant fact that, in a recent meeting of ten women representing the trustee boards of Cornell, Smith, Vassar and Wellesley, the question decided upon as the most important at present in college administration was that of the food served to students and teachers in college halls. Indeed no discussion was aroused until this subject was introduced, but this proved so interesting as to absorb attention during the rest of the meeting. As one member said: "Most colleges take great pains to guard their students from possible dangers from burglars and fire, but only one considers it incumbent to guard them against the thieving of time and strength which takes place through the quality of the food served. . . . Right habits of eating are as essential to efficient mental and physical development as are right habits of thinking to the growth of the intellect; and, indeed, the latter is not possible without the mechanism sustained by the former. . . . It is time that the importance of the college table should be recognized and that it should be so administered as to make for the mental and moral as well as the physical health." There is no doubt that too little attention has been paid to this matter in the past, and now that interested and intelligent women have undertaken the needed reform we may expect great results to follow. When there is a chair of sanitary science in the faculty and a trained food expert in the

kitchen of every college, it will not be long before the homes of the country feel the influence and children will early learn that a regulated diet is a duty.

The Modern Flat Versus Sentiment

BY KATE UPSON CLARK

During the last twenty years social conditions in America have complicated so rapidly that even a careful observer can scarcely follow and estimate them. The enormous influx of population; the constant refinement of the art of living, until its daintiness overrules existence almost like a smothering incubus; the impossibility of drawing conclusions from any one class when classes are so many and so different—all these considerations are confusing and bewildering. A vast army of respectable people in our cities have come to live, and will continue to live, in flats—not very large and expensive flats, of which there are and always will be few, but the five to ten-roomed flat, in which people of fairly good income have to live in cities. And this vast army changes its abode, if not yearly, at least very often.

George Eliot says: "A human life should be well rooted in some spot of a native land, where it may get the love of tender kinship for the face of the earth, for the labors man goes forth to, for the sounds and accents which haunt it, for whatever gives that early home a familiar, unmistakable difference amidst the future widening of knowledge—a spot where the definiteness of early memories may be enwrought with affection, and kindly acquaintance with all neighbors, even to dogs and donkeys, may become a sweet habit of the blood."

Something like this sentiment is held by most of us. It is good, we feel, to dwell long enough in one spot to form what are called "local attachments." If this is impossible, it is well to have something or things about us to link us to the past—to give, as it were, some continuity and dignity to our, at best, rather inconsequential existence. What else so develops that tenderness of soul which is one of the chief differences between the savage and the thoroughbred? One need not be mawkish to feel a love for the spot, or the piece of furniture, or the bit of lace which reminds him of happy or sacred days, and recalls sweet or high emotions.

These meditations are inspired by the fact that a certain worthy lady has been "moving" from her large, old-fashioned home into a flat. She moved against her will and with the fullest indorsement of George Eliot's position, but a greatly reduced income made it necessary. Therefore she engaged a modest flat in a quiet, unfashionable part of the town and began her preparations. Of course some of the furniture must be sold. There was no use in paying great storage bills, and the new home could not hold a quarter of the contents of the big house in which she had lived for more than twenty years. In her dilemma she appealed to a casual

acquaintance, who chanced to be near at hand and who had had abundant experience.

This lady wore about sixteen diamond rings on her two hands and ten combs or so in her hair. Her shoulders were two feet broad and her waist was twenty-four inches round. She could tell you just what plays had been running in the New York theaters for the past ten years, and knew a great deal too much of the gossip and scandal about the different actors and actresses. She was just on the edge of "society," and, being distantly related to one of the "great" families, knew many of the disagreeable secrets of certain vast marble palaces up town, and was immensely proud of her knowledge. She called many of "the four hundred," in speaking of them, by their first names.

Do you know that there is a large class of people like this individual? They have a repulsively fashionable appearance. They spend every cent of their not large income with a shrewd eye to making it show. They have had education and travel enough to talk correctly and often brilliantly. They go to church enough to acquire a certain respectability, yet they are utterly given over to mammon, and they spread sycophancy and cynicism and snobbishness and scorn of everything that is simple and sweet and true wherever they go. They form a real menace to civilization. Such was the person to whom our "mover" appealed.

"Why, send them to the auction-room, my dear! Of course, it jars the heart-strings a bit. You must expect that; but it is either the auction-room or the storage warehouse, and the auction-room is vastly cheaper."

"But the only two sets of furniture that I can spare were my mother's. My mother and my father, both of them, died on that bedstead there. I used to play in those bureau drawers by the hour when I was a child. Then there are those three old chests. One of them has my wedding bonnet in it and all sorts of dear old foolishnesses. Then there are the playthings of the boy that died—and, O, so many things that it doesn't seem as though I could possibly let go!"

The poor "mover" fell to sobbing, and even the closely-confined heart of her hearer was touched, but she was inexorable.

"It's too bad, but you must cut yourself down to the barest necessities of life. Flat-dwellers have to do just that. Mercy! Haven't I been through with it all? It's a wrench, but sentiment and the flat are incompatible. You can't have both."

In the slang of the day only the baldly practical part of us—the worldly and the outward—seems likely to get any consideration "in the shuffle." We can keep the diamond rings and the laced waists and the theater tickets, and can still dangle around rich and influential people, while all that holds us to the simple, honest life of nature is sloughed off.

There is apparently no room for sentiment in the modern flat; and ever and ever so many of us have apparently got to live, move and have our being—chiefly move—in flats.

Closet and Altar

This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing.

O Thou who never tak'st from thy beloved,
Except to give them more,
When most is gone from our sweet earthly good,
Then most thou hast in store.

No aching heart nor empty arms again,
For through these passing hours,
Safe in thy home and free from every stain,
Are thy beloved and ours.

—Cheering Words.

This, then, is our Saviour's lesson. True love finds joy in bereavement. Selfishness sees only the grief and the pain of separation. . . . But to one who has caught the secret of love there is a joy that arises above the pain of bereavement, because of the greater joy that comes to the one beloved. The departure of every Christly soul is always "a going to the Father." —Charles A. Savage.

They are not lost whom we love in Him whom we cannot lose.—St. Augustine.

God wishes men to think that heaven is their home, and so he sends for our parents and our friends and takes them away from our home on earth that we may be obliged to look up to heaven and say, "My best friends are there." —E. A. Abbott.

They are one body united to that glorious Head that is above; they have all one spiritual life flowing from Him. And this communion holds not only on earth and in heaven apart, but even between heaven and earth; the saints on earth make up the same body with those already in glory; they are born to the same inheritance, though the others are entered in possession before them.—Robert Leighton.

Let saints below in concert sing
With those to glory gone;
For all the servants of our King
In earth and heaven are one.
—Charles Wesley.

Let your thought travel first to God and then along the pathway of his love it shall go straight to any friend in heaven or earth.

Heavenly Father, from our hearts we thank Thee for gracious memories of our beloved whom Thou in loving wisdom hast taken to Thyself. Against the darkness of that mystery Thy promise burns. In silence which may never more be broken upon earth, we remember lovingly their words of faith and cheer. Thou, O God, hast strengthened and comforted our hearts through faith and labor, lest we should sink in idle, hopeless grief to an ignoble weakness. Let us not think so meanly of Thy care or of their generous love as to believe we honor them by aimless sorrow more than by a cheerful hope and service. Let Thy strength abide in us that we may overcome and be found worthy of eternal life through Jesus Christ our Lord. So prepare our hearts for the unclouded vision and communion of Thy saints in light. Amen.

The Trailing Arbutus

BY CAROLINE A. CREEVEY

The early spring flowers appeal to us especially, not only because they are harbingers of the flower season, the bright and beautiful summer, but on account of a delicacy of form and color that most of the later flowers do not possess. Contrast the anemones, Claytonias and pipsissewas with wild sunflowers, blazing stars and purple asters. Often peeping out from fringes of snow, the frailest looking flowers prove themselves to be among the hardiest, proof against early frost and biting winds. Such are hepaticas, bloodroots, trilliums and, the favorite of us all, trailing arbutus.

These bloom so early it would seem as if there might be no insects to solve the problem of cross-fertilization. But the ants, flies and bees shake themselves from their winter's nap sooner than you might expect. Prove this by setting a pot of blooming hyacinths in a sunny window. Bees will come from nobody knows where, guided by their wonderful sense of smell. I have seen a bed of hyacinths swarming with busy bees in March. Flies are found on the ill-odored skunk cabbage in March, both insects and ugly blossom seeming satisfied with the conditions of their life.

The devices of the trailing arbutus for securing insect visits are not perfected. Few people have seen the fruit, which is a hairy, nearly round, five-celled capsule, about as large as a good-sized pea. The reason of this is that not many plants mature their fruit. They are still in the process of evolution. The lowest color of a flower, after green, is said to be white, and the highest is blue. The steps are white, red, purple, blue. The arbutus is still at the foot as regards color, the variations from white to deep pink being due to the flower's efforts to attract insects, as from its hidden manner of growth they might overlook this blossom. Doubtless its exquisite perfume is also designed to invite early bees to poke their bodies under the heavy rusty-haired leaves of this plant to find the nectar.

Most of its flowers are imperfect. Those which mature pollen grains in their anthers probably have no stigmas, and, conversely, stigmatic flowers probably have no stamens. They show a tendency to dimorphism, that is, stamens and pistils of different lengths, which cannot fertilize themselves. The plan when perfected will be most elaborate for the purpose of securing cross-fertilization. When you do find flowers with their ten stamens, notice that the anthers are hung on their slender filaments a little below the middle. And if you find a pistillate blossom its stigma will be seen divided into five spreading parts. Such a pistil with short stamens cannot possibly fertilize itself.

Fortunately, our lovely arbutus is not dependent upon seed alone for its continuation. It is a low, trailing shrub, and spreads rapidly, if not torn from the roots by ruthless hands. Unfortunately, it has become a flower of commercial value, and is sold upon our city streets from sticky, sweaty hands of boy venders. Is it too much to ask of flower lovers that they never buy flowers exposed in this way on the streets? Many

of our fragrant piney woods are tramped over by careless girls, too, who pull up this flower to send by mail to their friends. Places which once knew the lovely arbutus know it now no more.

This is a true lover of the woods. It cannot be transplanted to gardens or greenhouses. It pines and dies in any but its own habitat. You should not forego the joy, each spring, of a holiday in the country, and of finding for yourself the haunts of this sweet flower. Bury your nose in a cluster of the leaves and flowers, and inhale the pure breath of earth, woods, spring and sunshine.

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The Conversation Corner

FOUR weeks ago, March 30, we had pictures and stories of Moween, the American bear. Now by curious coincidence there comes a picture of two Asiatic bears, with a very funny story about them from a Corner member.

My Dear Mr. Martin: Perhaps you did not know that we had a pair of twin bears. They are in a large new pit dug by the Freshman Class of the College [Anatolia College]. They have become great pets, so we thought they must have a Christmas as well as the rest of us. So we got an old Christmas tree, and put it into the bear-pit, and had their picture taken. Here it is. The one standing up is Wahb, the other one is Ursula.

After their picture had been taken, we took the tree out and trimmed it up a little with candy, done up in pretty papers. One of us threw a candy for Wahb, but Ursula came up behind him and knocked Wahb off the pole, took the candy and ate it up herself. Then we put the tree back in the pit. Wahb got most of the candy, while Ursula climbed around, trying to find out what the tree was made of. The bears have kept the tree nicely and are enjoying it yet.

Marsovan, Turkey. EDITH T.

What a strange story that is—two bears and their Christmas tree in the ancient Christmas land! Ursula succeeds in getting the first fruit from the tree, but afterward is overcome by her curiosity. But a knowledge of natural history is certainly more desirable than candy. And now I am going to read you another interesting letter from the same Cornerer, which has been waiting its turn in the Drawer a long time.

... The other day a Turkish girl came, saying that she had two wild ducks to sell. No one wanted to buy them, so we children gathered five piasters and bought them. [How much is a piaster, Cornerers?—MR. M.] They are mostly reddish brown, but have some white and purple around their wings and tails. I feed them on wheat, bread crumbs, sunflower seeds, barley and bran. We have not named them yet, but I think we will name them Troilus and Cressida.

I should think that Troilus and Cressida would be safer playmates than Wahb and Ursula. Edith must be specially interested in classics to have hunted up those names; why did she not call them *Aeneas* and *Dido*? As I remember my schoolboy reading, the latter was fond of ducks. It is a good sign to see children everywhere fond of animals; here is a letter from Maine:

Dear Mr. Martin: I am twelve years old, and would like to be one of your Cornerers. I have a colt and his name is Dot, And in his forehead he has a spot; I feed him oats two times a day, And three times more I feed him hay.

I read Willie C.'s letter [Feb. 23], and thought I would try making rhymes. Riverside, Me. JOSIAH B.

You succeeded better than most spring poets, but I hope the contagion will not go further. I remember riding on "Dot" myself down in Maine several years ago, but it was not the same one, for you doubtless ride over the land alongside the Kennebec, and we rowed over the water outside of Southwest Harbor! New Hampshire follows Maine—read this:

Dear Mr. Martin: The other day I saw a bluebird. My black and white kitty that I had went away and we do not know where she is. [Have you tried advertising?—MR. M.] How is Kitty Clover? I have a ? for the Corner. Our teacher taught us Mr. Longfellow's "Children's Hour." What does this verse mean?

They almost devour me with kisses,
Their arms about me entwine,
Till I think of the Bishop of Bingen
In his Mouse-Tower on the Rhine!

Manchester, N. H. MARGUERITE J.

The poet refers to an ancient legend of Hatto, archbishop of Mainz (Mentz), who is said to have burned a barn full of people, because they had stolen grain in a time of famine, and compared their screams to the noise of mice. The tradition is that an army of mice pursued him, and that to escape them he built the "Mouse-Tower on the Rhine," but they attacked him there and ate him alive. But as Mr. Hatto lived about a thousand years ago, the story may not be true. Now for Vermont:

Dear Mr. Martin: My raccoon is dead. He was very sick in the fall, and afterwards curled himself up for his winter hibernation, and went to sleep. My brother first discovered him in this state, and brought the news of 'cooni's death. He proposed to bury him at once, but I contended that Sammie was perhaps taking his winter's nap, and we all trooped out to the barn to see. He was quite warm and limber, but there was no movement or heartbeats. We wrapped him in warm blankets and put him beside the kitchen stove



to thaw out. He did not, and we carried him back to the barn and put him in a box of leaves. Many neighbors came to see him.

At last he was put on the barn floor, and the hens, who always before had carefully given him a wide berth, now crowded around to look. The rooster crowed and the hens cackled, and all led by Tony, the bantam cock, marched off, vociferously rejoicing in their enemy's death. After some days we carried him again to the kitchen and stretched him out behind the stove. But all was in vain. Mr. Samuel Raccoon died, as a neighbor remarked, "perhaps before he was ready." A Frenchman suggested that we killed the poor fellow by trying to awake him, and if he was sleeping, what was the use of waking him? Perhaps the Frencher was right.

Windsor, Vt. RAYMOND F.

Instead of Massachusetts letters I have just read in the morning paper these interesting items. One branch of the city government (Boston) has voted to have a \$100,000 "zoo" in Franklin Park. Won't we all go up there and see it? The woodchucks are troubling two South Shore towns, Marshfield and Scituate. The towns offered a bounty of twenty-five cents a head for them, but one town asked for tails. The boys caught the chuckies, took the heads to one town and the tails to the other, and got double bounty! That was very bright, but of

course it was not honest, and I hope that none of our Corner boys did it.

(For the Old Folks)

"PIMPERNEL, THE WEATHER GLASS"

Dear Mr. Martin: In answer to the inquiry of Mrs. S., March 30, the full poem is found in Tower's Fourth Reader, a Sequel to the Gradual Reader, Boston, 1856. The thorough drill I received in reading this piece at the district school is still vivid in my recollection. I copy the six verses.

Provincetown, Mass. C. W. F.

These are the first two verses:

I'll go and peep at the pimpernel,
And see if she thinks the clouds look well;
For if the sun shine,
And 'tis like to be fine,
I shall go to the fair,
For my schoolmates are there;
So, pimpernel, what bode the clouds and the sky?
Now the pimpernel flower had folded up
Her little gold star in her coral cup;
And unto the maid
Thus her warning said:
"Though the sun shine down,
There's a gathering frown
On the checkered blue of the clouded sky;
So tarry at home, for a storm is nigh."

The sequel was that the "maiden straight donned her best array"—and got it and herself very wet.

"NOTHING TO WEAR"

A lady's inquiry for "the old poem, Nothing to Wear," has been long neglected. It was written by William Allan Butler, a New York lawyer, about 1857, and I well remember the sensation it produced and the sale it had. It began, Miss Flora M'Flimsey, of Madison Square, Has made three separate journeys to Paris. And her father assures me each time she was there, That she and her friend Mrs. Harris Spent six consecutive weeks, without stopping, In one continuous round of shopping. —

and went on in a brilliant but unsparing satire on the folly and selfishness of fashion, ending:

And O, if perchance there should be a sphere Where all is made right which so puzzles us here, Where the glare and the glitter and tinsel of Time Fade and die in the light of that region sublime, Where the soul, disenchanted of flesh and of sense, Unscreened by its trappings and shows and presence,
Must be clothed for the life and the service above, O daughters of earth, foolish virgins, beware, Lest in that upper realm you have nothing to wear!

The whole may be found in Rossiter Johnson's Single Famous Poems, and a new edition of the book has been recently issued by the Harpers. I hope our children have not yet been carried away with this desire for display, this silly love of folly and frippery and finery, and of course we Old Folks have got over it, but for all others this poem would be suggestive reading just at this season, when it is charged—can it possibly be true?—that some people actually go to the house of Sabbath worship to show that they have something to wear of the latest fashion!

"THE SPRINGTIME STORY"

Don't miss one bird or blossom in the story, Don't leave one daffodil or daisy out. Tell me each shade in all the trees' soft greening, Don't skip one blade of grass, one bee, one wren, Each little thing has grown so full of meaning In the dear story we would hear again.

Can any one supply the rest of this springtime poem for a shut-in?

Mr. Martin

The Risen Life*

V. Its Demands on Our Love

BY REV. A. E. DUNNING

Our Lord and Saviour taught his disciples that he was the same personal friend to them after his resurrection that he had been before he died. What he had been he told them when he said, "Greater love hath no man than this, that a man lay down his life for his friends." One of them afterwards wrote that Jesus, with full knowledge of the death just before him, "having loved his own which were in the world, he loved them to the end." His disciples have taught us that one may be so intimate with him as to share his experience both of death and resurrection. Paul said that he died with Christ; and was alive again because Christ lived in him. He urged those who were risen with him to anchor themselves by having their affections fixed on him where he now is. Christ being in us as our life, and at the right hand of God, we shall be more closely related to him than to any other being and, through him, to our Father also. How can we make this relation real, how respond to the demand which Christ makes on us, as though he were still with us in his flesh? He answered that question by his appearances to the disciples, and especially to one of them by the lake of Galilee, where he showed the demand which the risen life makes on our love:

1. *Through its revelation of the risen Lord.* Peter had proved his love for Jesus. He had been one of the first to accept him as Teacher, had entertained him in his home, had confessed him openly as his Lord, had left all for him, had proved his loyalty when many left him, had seen him glorified on the mount, had learned from him a great lesson on forgiveness and had done him so great a wrong that only a divine love could have forgiven him.

Jesus had responded freely to the devotion of his disciple. He had made him one of his three most intimate companions, had recognized him as the leader of all the disciples and had committed to him the keys of the kingdom of heaven. No such tender interviews can be found in the gospels as those between Peter and his Lord. No such record of friendship is to be found in any other literature. The story of their last night together, just before the crucifixion, when Peter had offered his whole body to be bathed by Jesus in token that their lot was one, had offered to die for him and had risked death by attacking the soldiers who came to arrest him, discloses the great-hearted impulsiveness of the disciple and the steadfast patience of his Master. One must know sympathetically the friendship between Peter and Jesus in order to appreciate what his own relation may be with the risen Christ.

When the two met on the shore of the lake it was revealed to Peter that the same human friend who had passed beyond the grave was with him still. Once at the same place, after a long night of toil for nothing, he had caught a great haul of fishes by following the direction

* The Sunday School Lesson for May 5. Text, John 21: 1-26. International Lesson, Jesus and Peter.

of Jesus. Now, after another night as disappointing, he had another similar experience. At the former time he had worshiped him as Lord, confessing himself a sinner. Now he heard only the question, "Lovest thou me?" It was an invitation into closer fellowship than they had ever had.

To have such relations with Christ is to share his risen life. And to see him as he revealed himself to Peter is to be drawn into the same fellowship to which he drew the disciple that he loved. No one who responds to that love as Peter did will ever die. He may sink into unconsciousness and his body may dissolve, but he has eternal life and is therefore possessed by him who is the source of his new life.

2. *Through its summons to service.* After the first great haul of fishes on the shore of the lake, Jesus had said to Peter that he would show him how to catch men. Now he showed him how to care for those he should catch. The risen life is fed by feeding others. Jesus came to minister and to give his life. Those who are united to him will do the same. His counsel is beautifully simple: "Feed my sheep." "Feed my lambs." "Follow me." These sayings of the risen Lord link themselves with his sayings before his death as one revelation of God. "We must work the works of him that sent me while it is day," he had said, "the night cometh." "As the Father hath sent me, even so send I you," he said after his resurrection. The risen life is Christ living again in the believer, doing through him what he did on earth, impelling him to devote his life to the purpose for which his Lord died and rose again, with full confidence that that purpose will be fulfilled in the perfect kingdom of God on earth. His words before death and after resurrection link themselves together in an inexpressibly rich revelation of divine love, divine authority and divine fulfillment of prophecy.

A Bishop's Prudent Letter

A letter written by the late Bishop of London, Rt. Rev. Mandell Creighton, to a clergyman of the Anglican Church and published since the bishop's death, reveals his method of bringing episcopal pressure to bear in a tactful way, quite unlike that of the Archbishop of Canterbury, a way, too, that enabled Creighton to win the affection of the clergy of all parties, and which reveals the essential temper of the man admirably. Incidentally, also, it sets forth a conception of the episcopate which shows the influence of modern environment, the complexity of life today making the episcopate a far more difficult place to fill and arbitrary power out of the question. Following is the letter:

My Dear Mr. Westall: You are always so kind and good to me that you will understand a parable.

I always wonder what horses think about a coachman. I imagine that they think him stupid, unjust, particular about unnecessary trifles, and always checking them needlessly. But his business is to get the coach along without upsetting it. He is on the box and sees more than any one else. He is not responsible for the obstacles upon the road; and if he could regulate all the traffic, he

could make things easy all round. But, alas! he is limited to the obscure and ignoble duty of steering his own vehicle to the best of his power. Yours very truly, M. LONDIN.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 5-11. Decision of Character. Rev. 3: 14-16; Prov. 4: 23-27.

The noble mother of Dwight L. Moody, known throughout Northfield as "Grandma Moody," once remarked, after her distinguished son had achieved world-wide fame, "I always knew D. L. would be one thing or the other." That the greatest saints might have been among the greatest villains had they resisted instead of co-operating with the grace of God is doubtless true. "Give me ten men who fear nothing but God and hate nothing but sin and are determined to know nothing save Jesus Christ and him crucified," said Wesley, "and I will shake the world." What pastor, what Christian leader does not often yearn for a more decided, outspoken, enthusiastic attitude on the part of all who profess and call themselves Christians. Amility abounds in the church. There is no lack of good intentions, but the number of those who will march straight along on the path of Christian duty and service, swerved neither to the right hand nor to the left by selfish interests or the distractions of the world, is far too small.

Yes, a character that lacks the element of decision, however it may display other virtues, is far from complete. Nothing contributes more to the making of character than the obligation to decide moral questions from time to time. No one is to be envied a business position in which he simply has to pass out tickets of admittance to any place in return for cash deposited. Far rather would one prefer to be the engineer of a railway train or the captain of a ship, where one must constantly use his judgment and decide between two possible courses. No Christian is to be envied who has committed to what he considers an infallible church, or leaves entirely with his minister or his parents the decision of matters of personal conduct. He gains strength every time he faces an issue and, without too much hurry or too much delay, decides.

It is to be noticed that our subject speaks of decision of character. It may be hard for us to form our opinion on the question of imperialism, for instance, or on the single tax theory, or on some lesser points of theology, and as one grows older he perhaps grows less positive touching a great number of his intellectual views, and more certain of a few of them. But regarding matters that affect character, one cannot reserve his judgment or take a non-committal attitude. He must accustom himself to meet every issue as it arrives in the sphere of morality and to take his position squarely regarding it.

This does not mean that one should not consult wise friends, be deliberate, and, most of all, live in such close touch with God that perplexity is reduced to a minimum. That brilliant and lamented Christian leader in the colleges of this country, Hugh Beaver, the son of ex-Governor Beaver of Pennsylvania, who died two or three years ago, was in the habit, when called upon to express his judgment on important questions, to say: "I am not quite clear about it. I must think it over. I must pray over it." That is the Christian's only guarantee of wise action when a decision can no longer be postponed.

All this applies to the great decision to follow Christ. If this is once fairly made and daily adhered to, it furnishes a guiding principle whereby a right decision may be reached regarding other moral issues.

The Literature of the Day

The British Constitution

Mr. Leonard Courtney's *The Working Constitution of the United Kingdom** describes that unwritten, somewhat indefinite and still changing organism, which nevertheless exercises such a distinct, comprehensive and powerful control over the political thought and development of the British empire. It tells of all the different functions and applications of the constitution, explains the methods of its practical operation, exhibits both its weaknesses and its advantages, and gives one in brief compass a candid and lucid expert study of the sometimes puzzling theme. For the student of constitutional history in general, or of that of England or our own country in particular, the book possesses exceptional value. But the subject is of interest to a circle of readers much wider and ever enlarging.

The absolute supremacy of parliament is the fundamental fact upon which the British constitution is based. This renders Great Britain practically a democracy, no matter how long she retains a sovereign as her figure-head. He reigns, but does not govern except in a limited and rigidly defined manner. And nowhere else in the world is the supremacy of the people, as asserted and exercised through a parliament, guarded more jealously. How this state of things came to be and the powers and functions of the Lords and Commons, how Scotch and Irish political history has become intertwined with English, how the army and navy and the civil service stand related to it, how political parties are carried on and how elections are conducted, how legislation is effected and how the church and the judiciary are factors in the great scheme—all these things are set forth admirably.

There is not much argument. The book is a statement rather than a defense of or a plea for the constitution. But here or there suggestions of reforms are considered, e. g., the late Mr. Hare's proposition for rendering the House of Commons far more than it is at present absolutely representative of the electorate of the kingdom, the special feature of which is the making the election of a candidate depend merely upon receiving a certain previously settled number of votes, no matter where cast, a scheme certain to be opposed stoutly by political managers and equally certain to overthrow most of their power and to enable all kinds of views and all classes of voters to have a fair chance of representation. The subject of imperial federation also is discussed at some length but not exhaustively. American readers will find the volume of great value in more than one way.

Truth and Reality †

This volume, by Dr. John Smyth, has special reference to religion, and is a plea for the unity of the Spirit of the unity of Life in all its manifestations. It has to do with the philosophy of religion and is for readers trained in philosophy. Without

*Macmillan Co. \$2.00.

†Charles Scribner's Sons. Imported. \$1.50.

being, or professing to be, original, it certainly presents its positions with a positive individuality which imparts freshness and force. Its chief purpose is to show that the roots of philosophy and religion lie in the constitution of the human spirit, their inquiries, methods and results forming, therefore, as truly a process of Reason as is Logic itself. The naturalistic and idealistic theories fail to furnish adequate explanations of life. No theory of mere intellectualism accounts for human progress. Man is a moral agent and can realize himself only by mastery of nature or of self. He must think and work, and his efforts are ever towards absolute ends. Reality lies in the spiritual. Truth is correspondence with an absolute end. Much of the special value of the work lies in its keen analysis of Reality, the Given, Truth and Reason.

That religion is a manifestation of the spirit is proved by the fact that it meets successfully the following tests. It has a distinct office in, and value for, the life. It exhibits the spirit as a whole. It has a spiritual experience of its own, yet one which colors the whole life. It sustains vital relations with all other manifestations. Its forms appear throughout the course of history. It exhibits all the characteristic marks of man's advance. It exhibits forms befitting the different stages of such an advance. Self-knowledge understood aright is God-knowledge. The idea of God which he forms who knows himself in the light of conscience, of the ideals and of an absolute authority is not a mere fancy but a revelation. By living and acting we learn how to live and act and thus learn God. Theology discloses the reasonableness of religion. This theory of reality, truth and experience fits all the facts of life.

The practical force of the treatise is not only in its exposition of the importance of its theory, as such, but equally in the emphasis which is laid upon work. It inculcates a strenuous, fruitful type of life. If it does not try to prove everything which it suggests, none the less it deals firmly and clearly with the outlines of its great theme.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

The Religious Use of Imagination. By E. H. Johnson. pp. 227. Silver, Burdett & Co. \$1.00. Does not seem as novel in conception as the author appears to regard it. Yet the special theme has not been worked out by any means. Claims that imagination is capable of great service to truth, guiding us to grasp it and to illustrate it in service, and is closely related to faith. The discussion is able, unhackneyed and impressive. A useful volume on an important theme.

Man Building. By L. R. Fiske, LL. D. pp. 324. Charles Scribner's Sons. \$1.25. Studies man psychologically, physiologically and sociologically. Profound yet lucid. Logical and forcible. Intended specially to aid the young and their instructors. Leads up to the earnest, although brief, recommendation of Christianity.

Death and the Future State. By S. H. Spencer. pp. 134. Swedenborgian Pub. Assn., Germantown, Pa.

Sets forth the New Church views in a simple and agreeable manner. The judgment is regarded as a period following death during which the actual character attained in this life reveals itself by degrees and determines the soul's future.

The Sunday School Illustrated Bible. pp. 1,280. James Pott & Co.

The "King James" text is used and there are more than thirty well-executed full-page illustrations. The type is necessarily rather small as the volume measures only about six by three and a half inches. The page facing the frontispiece is a colored form to be filled in with the owner's name.

Messages of Comfort. By Mary N. Blakeslee. pp. 48. Silver, Burdett & Co.

Includes narrative, meditation and song. Uplifting and cheering in its tender Christian trust. Artistically issued.

FICTION

The Wizard's Knot. By William Barry. pp. 406. Century Co. \$1.50. A vivid picture of life in Ireland. Both the upper and lower classes are depicted and scenes during a period of famine are introduced. The most powerful human passions are exhibited in action and the story is of excellent literary quality.

Martin Brook. By Morgan Bates. pp. 364. Harper & Bros. \$1.50.

Somewhat crude but undeniably powerful. Deals with the efforts and hardships of the abolitionists during the period just preceding our Civil War. Interesting and at times dramatic.

The Inlander. By Harrison Robertson. pp. 320. Charles Scribner's Sons. \$1.50. Graceful and graphic. Psychologically interesting and fresh and forcible throughout.

Dwellers in the Hills. By Melville D. Post. pp. 278. G. P. Putnam's Sons. \$1.25. A breezy story of the Western hills. Horses are almost as prominent in it as people. Strong as a character study, lively and entertaining, and, although light in quality, a decidedly good story.

Under Tops'ls and Tents. By Rev. C. T. Brady. pp. 272. Charles Scribner's Sons. \$1.50. Another volume based upon this prolific author's experiences in the army and navy. Very stirring and full of true patriotism. Holds up a high standard of manhood. Deals with cadet life at Annapolis as well as with the graver experiences of actual service in peace and war.

With Porter in the Essex. By James Otis. pp. 344. W. A. Wilde Co. \$1.50. The third volume of the Great Admiral Series. A pictorial rendering of an interesting portion of our naval history, accurate in facts and exciting, but not unwholesomely sensational, in style. The boys will like it.

Laurie Vane. By Molly Elliott Seawall. pp. 152. W. A. Wilde Co. \$1.00. Four of the author's always admirable short stories. For young people but not to be disregarded by their elders. Graphic and delightful.

The Training of Rachel Haller. pp. 448. Am. Bapt. Pub. Soc. \$1.50.

A Sunday school library book. Better than many and interesting enough to become well thumbed. Teaches useful religious lessons agreeably.

POETRY

A Life in Song. By George L. Raymond. pp. 325. G. P. Putnam's Sons. \$1.00. An elaborate poem, embodying philosophy, knowledge of the world and religious purpose and sympathy. Many conceptions are fine and many passages striking. Condensation would improve it and many lapses from its level of highest excellence occur. But it appeals to reflective minds, inculcates true views of life and duty, exhibits considerable imaginative power, and often is not merely easy but also musical in the flow of its measures.

Jonathan and Other Poems. By D. W. Whittle. Edited by May W. Moody. pp. 158. F. H. Revell Co. 75 cents.

Religious verses, chiefly hymns. All are simple, practical, devout and adapted to help souls in need. Some have long been well

known to Christians. Evidently Major Whittet composed easily and freely but somewhat carelessly, and ordinarily his hymns embody familiar truths, only occasionally reaching a high level of either conception or form.

Love's Argument. By Ellen T. Fowler. pp. 151. Dodd, Mead & Co. \$1.50.

Some of these poems are gay and fanciful, some sober and suggestive, some distinctly religious. A score are sonnets in form. The others exhibit a pleasant metrical variety. All are thoroughly enjoyable but few, if any, can be said to show great depth of feeling.

MISCELLANEOUS

East London. By Walter Besant. pp. 364. Century Co. \$3.50.

The author's recent papers in *The Century* handsomely republished. East London is the abode of the poor, and these clear and striking studies of their dwellings, employments, pleasures, temptations, personal and race characteristics, and of what is being done for their benefit, are uncommonly readable and instructive. The writer is sympathetic yet shrewd and not to be imposed upon. A genial spirit of humor pervades the book. It embodies ample and trustworthy information and probably enables the reader to really comprehend the people who are described as well as is possible. Sociologists will value it highly. There are many and fine illustrations by May, Pennell and Raven-Hill. The publishers have brought out the work very handsomely.

German Life in Town and Country. By W. H. Dawson. pp. 323. G. P. Putnam's Sons. \$1.20.

Tells of Germany as seen by one who knows it intimately. Social divisions and customs, rural and urban life, military service, public education, religious beliefs and habits, amusements, government, the condition of woman, the German press, etc., are described with fullness of detail and in a pleasant manner. Few other books admit the reader so far and so agreeably into the interior life of the people as it really exists. There are illustrations.

Bird Portraits. By Ernest Seton-Thompson. With descriptive text by Ralph Hoffman. pp. 40. Ginn & Co.

Describes the song-sparrow, barn-swallow, Baltimore oriole, scarlet tanager, chickadee, blue jay and other familiar birds, twenty in all. A full-page picture of each in black and white is furnished and Mr. Hoffman's brief descriptions of the birds and their habits contain interesting facts. The volume is very handsome and will be a favorite for the home library, especially in the country.

German and Swiss Settlements of Colonial Pennsylvania. By Oscar Kuhns. pp. 268. Henry Holt & Co. \$1.50.

A careful, exact study of German colonial and later settlers, their origin, character, religion, customs, history and influence. Points out clearly the important contribution made by them to the solid prosperity of our country. A useful tribute to a most worthy people.

Cornille. pp. 198; **The French Academy.** pp. 159. By Leon H. Vincent. Houghton, Mifflin & Co. Each \$1.00.

Two short, discriminating historical and critical sketches. Based on conscientious study. Acute in perception, sober in judgment, and terse and pithy in style.

For His Sake. By A. E. Mack. pp. 122. Lee & Shepard. \$1.00.

A pleasant little manual of extracts from the utterances of the great and good for Easter but not for Easter only. Spiritually uplifting.

Littell's Living Age. Numbers for January, February and March, 1901. pp. 848. Living Age Co. \$2.25.

Contains the issues for January, February and March of this year in the familiar neat binding.

Notes

Miss Martha Hale, the artist, has just given her well-known painting, *The Puritan Girl*, to Phillips Academy at Andover.

The *Home Journal* has changed hands and has become the *Town and Country*. Its most distinctive features will remain the same.

The admirable collection of homilies called *Mornings in the College Chapel*, by Prof. F. G. Peabody of Harvard, has been translated into German.

Björnstjerne Björnson's new drama, to which he has devoted several years, is entitled *Laboremus*. Before long it will be translated into English.

A feature of the Yale bi-centennial celebration next fall is to be a special loan exhibition of paintings by Col. John Trumbull and Prof. S. F. B. Morse. Many are portraits.

A memorial tablet is in preparation for erection in honor of General Richard Montgomery upon the spot where he was killed Dec. 31, 1775, at the foot of the citadel cliff at Quebec. There has been some controversy over Montgomery's character, some having accused him of cruelty, but it has been completely vindicated.

An unpublished hymn, entitled *Christo et Ecclesiae*, by Longfellow, has just come to light among some old letters in his former home. It was written for the dedication of Appleton Chapel at Harvard University, which occurred Oct. 17, 1858, and the poet fittingly selected the motto of the college as his theme. Apparently, however, for some reason it was not used at the dedication.

The new equestrian statue of General John A. Logan in Iowa Circle at Washington was

unveiled on April 9 in the presence of President McKinley and a distinguished company. The President and Senator Depew made addresses. The statue is the work of Franklin Simmons. Upon its pedestal are groups representing historical persons or scenes, but that on the east face, representing Logan as taking the oath as United States Senator administered by Vice-President Arthur, is criticized severely as both historically and artistically faulty.

The publishers of Mr. W. H. Thomas's book, *The American Negro*, reviewed some time since in *The Congregationalist*, say that most of the Boston publications commend the book and advise its being read and pondered, while in New York and farther south the book is condemned and grave charges are brought against Mr. Thomas's character and general reputation for veracity. It seems paradoxical that the book should find supporters in Boston, where supposedly people have most confidence in the future of the black race, for judging from Mr. Thomas's pages the skies were never darker over the colored man, or the possibilities of his moral redemption and elevation into good citizenship never less than now.

In and Around New York

An Old Y. M. C. A. Landmark Removed

One of the Twenty-third Street landmarks will disappear when the Young Men's Christian Association building, which has been for nearly thirty years on the corner of Fourth Avenue, is torn down to make room for a business building. The property has been sold by the association for a sum approximating \$800,000, its value having been greatly increased in the last year or two by the location of an important station on the underground railroad at that corner. The association will not leave Twenty-third Street, for it has bought property between Seventh and Eighth Avenues running through to Twenty-fourth Street. The size of the plot is about 100 by 200 feet, and it will be at once improved by the erection of a seven-story association building, which will embody all the modern ideas of structures of its class. The Twenty-third Street Branch of the Y. M. C. A. serves the territory south of Forty-second Street and was the first branch to be organized in the city. Its present building has been felt to be antiquated for a long time, and a decision to sell it was reached several years ago. The cost of the new site was about \$200,000, and \$450,000 will be spent on the building.

The Methodist Conferences and the Time Limit

Local Methodist leaders have been talking much of Methodist unrest because of the removal of the pastoral time limit and the readjustment of relations by official boards, and have been predicting wholesale changes. Three annual conferences, whose charges cover the entire metropolitan district, have just been held. In Brooklyn there were many changes, but in the other two conferences there were few, and even on Long Island there have been years under the time limit when quite as many shifts have taken place. One conference pitched into Christian Science in lively fashion because a pastor of a small charge left Methodism for the new cult; another discussed the entertainment of ministers in attendance at conferences, saying city conditions and changed ideas made such entertainment irksome to both minister and entertainer; and a third objected to the change in the Methodist constitution wherein the word "layman" gives place to "lay member," solely in order that women as delegates may get into the General Conference. In the New York Conference a single gift of \$100,000 was announced toward the payment of Manhattan and Bronx church debts. In the New York East Conference Dr. Hillis preached the open-

ing sermon, his topic being the mission of the preacher. In pulpit assignments some prominent men in the Newark Conference were changed, but in the other conferences most leaders remain in their old pastorates. Dr. Cadman's place in the Metropolitan Temple was left unfilled, it being proposed to try the experiment of having a working staff, with what might be called a dean, the Sunday preaching to be done by star preachers secured from everywhere. Methodist conditions hereabouts are improving.

The Lewis Avenue Church

The mortgage on the Lewis Avenue Church is being gradually reduced, nearly one-third of the \$45,000 having been paid off. A sustained effort is being made to wipe out the debt, and pledges toward the fund are constantly coming in. The Easter offering at this church was over \$2,500, of which \$1,000 was contributed by a member of the Central Church. The Ariston League, the popular men's club of Dr. Kent's church, had its dinner in the chapel last Monday night. Dr. Cadman was the speaker.

Catholics and Library Consolidation

The Catholics of New York are beginning to fear that the new library legislation, enacted to make possible the acceptance of the gift of \$5,000,000 from Mr. Carnegie, will work some harm to the Cathedral Library, the only Catholic free circulating library that is a part of the library system of the state. Under the present library law, the Cathedral Library, in common with other free circulating libraries, receives a part of a sum of about \$300,000, which is annually expended by the city for their maintenance. While nothing definite has been done by the legislative authorities as yet, the plan which finds most favor contemplates support of the New York Public Library, with all the circulating libraries that now receive municipal aid as branches of it. The direction of all the libraries would thus be vested in the authorities of the larger institution, and hence the alarm of the Catholics. Archbishop Corrigan points out the fact that the Cathedral Library would, under the proposed law, lose either its Catholic direction or its municipal assistance. Being under ecclesiastic direction, the library is now felt by Catholic parents, says the archbishop, to be a safe place to which their children can be sent for books, while the other libraries admit volumes to their shelves that attack Catholic faith and principles.

Dr. Mackennal at Hartford

PURITANS AND SEPARATISTS

Dr. Mackennal's second lecture, April 16, dealt with Congregationalism before Robert Browne, the first to draw the line distinctly between church and state. The germ of Congregationalism, civil and religious freedom, lay in the teachings of Wyclif; his traditions were kept for generations in the very districts where Puritanism afterward flourished and where Dissent is strong today, and must have showed themselves to some extent in independently organized congregations. The drift toward Congregational government is again illustrated in the controversy in the Frankfurt church, and the constitution which it formulated in 1557-8. Another movement toward Independency appears among scattered bodies in England itself, not only in the Roman Catholic reign of Mary, but in Elizabeth's also, when the restriction placed upon preaching and an unwelcome degree of ceremonial made the national church intolerable to many.

Robert Browne was offensive to his enemies and objectionable to his friends, but a clear and forceful thinker nevertheless. With him it was not only a right but a duty to withdraw from the Established Church, and "Come ye out from among them, and be ye separate," became a watchword. The circulation of his book made a hopeless breach between Puritans and Separatists, and accentuated a fundamental disagreement as to the method of obtaining pure doctrine and worship. The Separatists recognized more clearly the trend toward democracy, and set the highest value upon the fellowship of the church. They were more insistent, too, upon maintaining the purity of that fellowship and excluding all unworthy characters by the exercise of discipline. At the same time they were not so confident as the Puritans that God's truth could be adequately expressed in creeds and confessions. To the Separatists such documents were not final, for they looked for "more light yet to break from the Word," and the adoption of this principle was the beginning of toleration.

PRESBYTERIANS AND INDEPENDENTS

This was the subject of the third lecture. The church established by Parliament under Cromwell, said Dr. Mackennal, was thoroughly Presbyterian, but the Long Parliament was not the nation. Presbyterianism was adopted because of the political necessity of an agreement with Scotland. It was not welcome to the parish clergy; it was overthrown after only twelve years, and it would have been glad later to receive even partial recognition. In the Westminster Assembly there was no small debate between Presbyterianism and Independency, between uniformity in the churches and mutual toleration of differences. Here was a constitutional and conscientious disagreement. The cause of uniformity triumphed, but the five brethren who persisted in their dissent did great service to civil and religious liberty. Though their position was misrepresented as anarchical, they had the vision and the courage to stand firm.

Cromwell suppressed the Catholic clergy as working for the political supremacy of the pope, and the Episcopal clergy as seeking the restoration of the Stuarts, but, aside from these, his aim was a comprehensive national church, based on the "fundamentals" of belief. Congregationalists, however, desired an opportunity to express freely *all* that they held as Christian truth, as has always appeared in Congregational churches in the making of many confessions, in order that the creed may be today's and not that of years ago. The re-establishment of Episcopacy destroyed the political distinction between Presbyterianism and Independency, and their congregations chose whichever form con-

venience might suggest. Complete union was almost within reach, when the presentation by some of the Independents of a hyper-Calvinistic view of the atonement led to new division. Before the attempt at agreement could be resumed with any hope of success, Unitarianism had become the burning issue. The Presbyterian churches became for the most part Unitarian in belief, while the more evangelical of their members joined the Congregational body. A new Presbyterian denomination was afterwards formed under Scotch influences and continues in rigorous orthodoxy.

CONGREGATIONALISTS AND METHODISTS

The fourth lecture began with a discussion of the disabilities imposed upon Independents after the Restoration. The Act of Uniformity *par excellence* was that of 1662, though many cases of Nonconformity in the parish churches were still winked at. The Toleration Act of 1689, while an unsatisfactory compromise and provocative of new difficulties, gave a relief which permitted Nonconformist growth. Nevertheless Dissenters were still debarred from public life by the Test and Corporation Acts, which required all office-holders to subscribe to the Thirty-nine Articles and to partake of the sacrament. This policy deprived the state and the municipalities of many competent servants, while it debased religion. A curious case occurred in London, where the city corporation, being in need of funds, repeatedly appointed Nonconformists to the office of sheriff and fined them heavily for refusing to qualify. Such practice was finally condemned in the higher courts, but it was long a popular opinion that Dissenters had fewer natural rights than others.

Puritans and Separatists had both been strenuous, but the former were the more expansive, the latter the more individualistic. Hence, with the decline of Presbyterianism as an issue, attention was confined increasingly to the individual churches, with no little loss in breadth of view and evangelistic effort. We find many beautiful pictures of the devoted life of the churches, the training of their ministers, and such noble figures as Watts and Doddridge. But the disabling influence of smallness was upon it all. Once outside their own doors they knew that they were an excluded class, and, confined to the care of their own small circles, they became over-scrupulous in discipline, vexatious and narrow.

Meanwhile the body of the English people were spiritually neglected. The excitements of the sixteenth and seventeenth centuries gave way to lethargy, and bigotry and true religion seemed to have declined together. Then came Methodism and the evangelical revival. The movement was not primarily evangelistic, but sprang from the same craving for a deeper spiritual life and mutual edification which had marked Congregationalism. And so the Methodists, also, separated from the national church, though such was not their original intention. The various forces of this revival enlarged and strengthened Congregationalism, while Methodists were largely affected by the example of Congregational freedom. This is the usual drift in England when once the national church is given up. To Methodism are due, also, a widening of activity and interest, and the conviction, which now penetrates all English churches, that their concern is not alone for their own adherents, but is world wide.

E. S. W.

Edmund A. Engler, Ph. D., now dean of Washington University, St. Louis, has been elected president of Worcester Polytechnic Institute, to succeed Prof. T. C. Mendenhall, who retires on account of ill health.

Among the Seminaries

HARTFORD.—The students have entered upon a new venture in the publication of a quarterly paper of a more informal character than the *Seminary Record*, and in no sense competing with it. The *Student Quarterly* does not aim to enter the theological field, but to furnish a channel for student literary effort and the cultivation of a better acquaintance among the seminary men. As such it is understood to be almost unique among our theological seminaries, and its first number met a hearty reception.

During the past week Dr. W. C. Noble of the north China mission has given four lectures on *The Missionary's Health*, for the benefit of those who expect to work in the foreign field.

On the evening of April 18 Professor and Mrs. Mitchell entertained the faculty and the Senior Class at a reception in honor of Dr. Mackennal.

OBERLIN.—Prof. George Frederick Wright, having returned from a fourteen-month trip around the world, is now giving the seminary the results of his investigations in a series of eight lectures. Subjects already treated have been *Science and Genesis I, Credibility of the Flood and Chronology of the Bible and The Age of Man*.

The students' lecture course has proved a great success. Last week Dr. Morgan Wood of Cleveland gave the fourth number on *The Minister and His Relation to Problematic Life*. Dr. Bradshaw of Oberlin will give the concluding lecture of the course for this year. It has proved helpful in bringing before the students practical problems of the ministry, treated by men engaged in that work.

A generous appreciation and proof of the practical nature of the work done in the seminary is shown by the large part our professors are to take in the work of the Y. M. C. A. summer conferences. Professor Bosworth will again be in Northfield, Mass., to teach the Bible class, Professor Burroughs will be at Lake Geneva in charge of a similar class and Professor King will be at both Lake Geneva and Asheville, N. C.

At a social gathering given by the ladies of the seminary faculty in honor of the safe return of Professor Wright and the decision of Professor King to remain in Oberlin, the former told of some of the narrow escapes he and his son had in getting out of the Chinese territory alive. Professor Bosworth expressed the gratitude and joy which the faculty and students all feel in the decision of Professor King to remain in Oberlin. He alluded to the many calls Professor King has had in the last year to go to other fields of labor, and especially to the loud call from Chicago Seminary to become its president. In reply Professor King stated briefly the principal reasons which had decided him to remain. The Seniors who have been studying with Professor King appreciate such a leader in the study of systematic theology, especially at this time of transition in thought and statement.

The year's work is drawing to a close with the same spirit of earnest endeavor and deep spiritual conviction that has characterized it throughout.

With Professors King and Wright in Oberlin, and Professor Burroughs recovered from a long and painful trouble caused by an accident in the winter, the seminary looks forward to the coming year as one of special promise.

The Church Prayer Meeting

Topic, April 28-May 4. The Spirituality of True Worship. Ps. 96; Isa. 1: 10-17; John 4: 23, 24.

Are forms and ceremonies essential? Should we discard them wholly? Where to draw the line. [For prayer meeting editorial see page 647.]

A Connecticut Page

Consulting State Editors: Rev. Messrs. Lewellyn Pratt, D.D., Norwich; J. W. Cooper, D.D., New Britain; J. S. Ives, Hartford; J. C. Goddard, Salisbury; W. J. Mutch, New Haven

The Upward Pointing Finger A characteristic feature of New England landscape is the white steeple of the meeting house. Some spires built in the first half of the last century are fine specimens of chaste and dignified church architecture. In many cases the spire stands out, an emblem of the traditional influence of the New England meeting house, visible for five, ten or fifteen miles across valleys and against hills of green or gray. Along the coast they have been, almost as much as the lighthouses, landmarks for the mariner. Many of these structures are falling into decay, and not infrequently it happens that the society is weaker now than when the building was first erected. There is a temptation to dispense with what seems like a luxury or a mere ornament and to replace the noble old spire with a low bell tower. But it is a pleasure to note that the people love the old landmarks. The simple lines of the old New England meeting house are woven into the texture of New England life too thoroughly to be lightly surrendered. It is a characteristic which would better be protected and preserved, even at considerable outlay. A case in point is the old meeting house in Madison, one of the finest specimens in the state. Last year, when it was no longer safe, it came near being sacrificed to the modern ideas of thrift and so-called practical sense. But a popular protest arose unexpectedly and brought forth from unlikely sources the several thousand dollars necessary to replace, piece by piece, the old spire. It is now ready for another century to guide travelers by land and sea and point to the way of life. All honor to the sentiment of the good people of Madison.

Hartford's Help for Women

BY REV. LEWIS W. HICKS

Her benevolent spirit finds a no more beautiful form of expression than in the care of needy women and of those fitting for Christian service. Over fifty years ago a home was opened, through the generosity of a Protestant Episcopal layman, for the use of twelve or more widows—a home which still is under the oversight of the rectors and wardens of that communion. Four other large houses of the same character, with accommodations for about fifty persons, have since been erected in another part of the city by the Protestant Episcopal churches, and within a few months the same religious body has built a substantial and roomy house of colonial architecture, called The Church Home, "to provide maintenance for such aged and infirm persons" as the incorporated society which cares for it may choose to receive.

More than thirty years ago the gift of a well-known citizen took shape in two large homes for widows, which were placed in charge of the pastor and prudential committee of Pearl Street Congregational Church. In these homes about twenty-five widows have conveniences for living in separate apartments at the low rental of \$1.50 per month.

The Old People's Home, an institution connected with the Hartford Hospital, has one of the finest public buildings in the city and admits as permanent inmates persons sixty or

more years old on payment of \$1,000. Three-fourths of its inmates are women, who are well cared for in every respect.

Besides the above institutional helps there are two large funds, contributed by individuals, the interest of which is distributed, through responsible agents, to women in destitute circumstances, and the Hartford Charitable Society distributes hundreds of tons of coal every year to women unable to provide themselves with this necessity.

The thirty-third annual meeting of the Women's Christian Association, held in the parlors of its commodious and centrally located building, again demonstrated that the purpose for which it was organized—to advance "the temporal, moral and religious welfare of women, especially of young women dependent on their own exertions for support"—is being well carried out, for ninety or more young women find a home atmosphere in the building, as well as good rooms and board, at the moderate price of \$3.50 per week. The directresses of this institution maintain an industrial department, which furnishes employment to women in their homes, to the great relief of many who stand in need of pecuniary assistance. They have also established a Young Working Girls' Club, which is accomplishing much good.

Two shelters for fallen women, with about thirty inmates, in one of which a home is furnished for six months or a year, reveal as fine a reproduction of the Christ-spirit, in the care shown for these unfortunate women, as is anywhere apparent in all the city's ministrations in behalf of the needy.

More than two years ago Charles Dudley Warner called Hartford's attention to the fact that the young women in attendance upon our admirable Training School for Nurses, and who were putting their knowledge into practice by hard service in the City Hospital, were crowded together in unsuitable, unhealthy rooms. Mr. Warner, therefore, made an earnest appeal that a fund should be raised for the erection of a Nurses' Home. The response was immediate, and as a result a substantial building has been erected and furnished at an expense of more than \$40,000, to accommodate fifty-seven nurses. The sitting-room, named in honor of a deceased nurse, a large part of whose property was turned over to the building fund, the dining-room, bath-rooms and separate apartments for the nurses are all that could be desired, and together make up a benefaction of which any city might justly be proud. At the last graduating exercises of this school Rev. J. H. Twichell gave the address, as was eminently fitting in view of the fact that one of his daughters was in the class of nineteen young women who received well-earned diplomas.

From the City of Elms

New Haven Congregationalism loses a genial and picturesque figure in the departure of Rev. J. Lee Mitchell, Ph. D., who last week was dismissed by council from Grand Avenue Church. During the eleven years of his pastorate he has been counted one of the most brilliant and popular preachers in the city, and the church has greatly increased in membership. An elaborate farewell reception was given to Dr. and Mrs. Mitchell in the church parlors, on April 17, and last Sunday he began his new pastorate at Attleboro, Mass.

The annual meeting of the Connecticut Association of Yale Divinity Alumni met April 15, and many congratulatory remarks were made on the prospects of the school for the new century. But the feature of the occasion

was Dr. Munger's felicitous and racy recollections of Dr. N. W. Taylor. President Dwight also gave spicy incidents of the early days. It is to be noted that Professor Sanders is becoming the center of a group of Biblical scholars and teachers in Yale University unsurpassed in the country, and is preparing to make the most of his opportunity for the promotion of these studies.

Spring conferences are laying the chief emphasis of their discussions on questions connected with Christian Nurture. The Fairfield West Conference, held early in the month just across the New York line, with the church in Port Chester, Rev. H. W. Hunt, pastor, gave the whole day to this subject. Dr. J. H. Selden of Greenwich read an admirable paper on The Religion of a Child, and Mrs. D. C. Eggleston of Sound Beach gave the other principal paper, on Dangers and Safeguards of the Christian Home. At Windham Conference, held this week with the Scotland church, the discussion is on various phases of the duty of the older to the younger people.

W. J. M.

A Social Experiment

BY REV. T. C. RICHARDS, WEST TORRINGTON

It is called the John Brown Club because the house of his birth still stands in our midst; its purpose is "the promotion of a higher social life among the people of this community." Its membership is between forty and fifty, its average attendance thirty, largely young people, from a church whose membership is 120. Its meetings are held fortnightly, usually at the parsonage, which has been arranged by the club so that three rooms can be thrown into one. Besides the usual officers there is an executive committee which arranges for the meetings. Three persons are appointed for each gathering, one of whom has charge of the literary, another of the musical, the third of the social part of the program, and all are anxious to have their evening the best. The meetings close at 10.30 with an hour's social.

Here are some subjects for this year: Anglo-Saxon Expansion, Some Common Points in Business, The Oberammergau Passion Play, The Century's Progress, Some Colonial Novels. One meeting each month is devoted to current history. Usually there are several papers or talks, sometimes only one, especially when an outsider is invited to speak, as in the case of the Passion Play. The music is in keeping with the subject—passion music with the Passion Play and plantation songs with a talk on the Negro problem. Occasionally light refreshments are served.

The results? The church has become the center of the social life of the community. There are no social barriers, imaginary or otherwise. There is social life. The young people have shown interest and aptitude in handling the problems of today. It has been an intellectual stimulus. Lastly, the questions of amusements and of what to do with our young people seem to have been solved, in one community at least.

Rev. Dr. Reuben Thomas of Brookline writes to the London *Christian World*, for the edification of British Congregationalists who are discussing denominational reform methods, a brief but complete description of the council system by which we guard our ministry, and he says that twenty-five years of study of the system has made him positive that it is necessary to the completing and guarding of Congregational fellowship.

Life and Work of the Churches

O! sweeter than the marriage-feast,
 'Tis sweeter far to me,
 To walk together to the kirk
 With a goodly company!—
 To walk together to the kirk
 And all together pray,
 While each to his great Father bends,
 Old men and babes and loving friends,
 And youths and maidens gay.

—Coleridge.

Our New Prayer Meeting

BY MRS. J. G. FRASER, CLEVELAND, O.

Our church prayer meeting was worn out. Most things will wear out in time unless renewed—even a prayer meeting. A few elderly women, and fewer old men, out of a large church membership, made up the ordinary attendance. The only young people present were the young lady who played the organ and a young man who came to accompany her home.

The meeting began with singing and prayer, followed by the reading of a passage of Scripture. On this the pastor gave a dissertation of the length of a short sermon. Another hymn was sung and the meeting was "thrown open for prayer or remark."

The women kept silence, and after a distressing pause the brethren comforted their consciences by offering prayer and making remarks more or less pertinent. Another distressing silence and the meeting closed. Nobody was interested or edified; in fact, it was little short of a religious farce. The pastor mourned over the "waste places of Zion," while one brother ventured to express his opinion that prayer meetings are stiff and unnatural. Surely this one was, and furnished the reason for the lamentable conclusion that several members had reached, though few had the courage to express their convictions, that they did not believe in prayer meetings nowadays. Others attributed the decay of the prayer meeting to the Christian Endeavor Society, believing that the young people would otherwise attend the weekly (weakly?) prayer service.

But young people will not attend meetings which have no life and are conducted on a fossilized plan. What is the matter? Simply this—that the ordinary church prayer meeting is not adapted to the needs of today. Fifty years ago the religious life was much more introspective than now. Much more attention was given to personal experience, and the church member who hesitated or declined to express in a public meeting the relation of his inmost soul to God and to describe his communion with the Almighty was suspected of a lack of spirituality and loyalty to Christ. For years the relation of personal experience formed a large part of the prayer meeting program, and in many cases sincere people were led unconsciously to express what they *should* rather than what they *actually* did experience.

In time came a rebound in the manifestations of Christian thought and life. The introspective feature gave place to a wider range of religious activity, and the personal experience of the individual gradually came to be regarded as too sacred to be unveiled in a public meeting. Pastors and people have been slow to perceive that the midweek service should be not only an occasion of worship in song and prayer, but a place where each might bring a thought on the topic of the meeting, or a plan or desire concerning his particular church. Church members have failed to feel an interest in and a responsibility concerning the prayer meeting, largely because pastors have failed to perceive the deepening rut into which it has fallen during the

past twenty years, and have not possessed the wisdom and skill required to lift it out.

But the Lord was gracious unto our church and gave our pastor a clear perception that the former methods were worn to nothingness, and he set himself to secure the co-operation of the whole church in having a midweek service which should prove an inspiration to every one present. Rarely are two successive meetings conducted on the same plan. I will describe one.

A practical topic was announced the week previous, the pastor privately requesting two persons—one of them young—to be prepared to speak not more than two or three minutes in an informal way on the topic. The meeting began promptly with a brief song service, after which the minister offered prayer. Without announcement, a deaconess, a devout woman, read the Scripture lesson, concerning which the pastor gave a practical talk of five or ten minutes, followed by the two persons who had given special thought to the subject. A hymn was sung and a few short prayers were offered, including petitions for the sick, for those in special trouble and those absent from home. Opportunity was given for a brief expression of thought, or the repeating of a Scripture verse, or a quotation of deep spiritual import. The hour sped swiftly and after another hymn and the benediction the people scattered to their homes, carrying with them a blessed sense of help from the new prayer meeting.

Nearly all the varying activities of the church have a share of attention in our midweek services. Occasionally letters are read from members who are foreign missionaries and are supported by our church. A few brethren and sisters, by previous request, mention current events bearing on the present condition of the foreign country where our missionaries are located. Prayer, song and remark naturally follow the direction which the meeting has already taken, and just as it closes we begin to realize that we have had a most excellent *missionary* meeting, though nothing of the sort had been announced.

Now and then the Endeavor Society is invited to furnish the program for prayer meeting evening. On one such occasion a young woman told how the young people may help the pastor, and a young man gave reasons why Endeavorers should retire from membership and cease attending the meetings when they are no longer young people. A bird's-eye view of the work done by this local society was given for the benefit of the older people, who need to know about the development of this organization, which will fill the vacancies made by those who fall out of their ranks.

Several times each year the Ladies' Society has charge of the meeting, and thus the brethren keep in touch with the work which the women do by themselves, and more intelligent co-operation is secured.

This variety in our midweek service never interferes with the element of worship. No matter what topics are presented, it is a *prayer meeting*. The petitions offered are more to the point and more sincere when a vital topic is so presented as to touch and inspire the daily life. The church prayer meeting can be rescued only by a consecrated membership and up-to-date methods.

A Forecast of the State Meeting

The General Association of Massachusetts will meet with the Seminary Church in Andover, May 21-23. The general topic will be The Church at the Dawn of the New Century. The annual sermon will be given by Rev. Dr. Reuben Thomas of Brookline. The other speakers and topics are: Historical Retrospect, Prof. J. W. Platner of Harvard; The

Opening of the Bible, Prof. H. P. Smith, Amherst; Modern English Versions of the Bible, Prof. J. F. Genung, Amherst; Our Missionary Problems, Pres. S. B. Capen, Boston; The Preaching for the Times, Rev. Lawrence Phelps, Leominster; The Enlistment of Men, Dr. W. T. McElveen, Boston; The Organization of the Church, Rev. O. S. Davis, Ph. D., Newtonville; The Church's Care of Its Young People, Rev. N. M. Hall, Springfield; The Modern Prayer Meeting, Rev. G. F. Kennett, Lowell. The anniversary of the Massachusetts Home Missionary Society will be held on the afternoon of May 22.

W.

Mozart's Requiem at Shawmut

The united choirs of the Second Universalist and Shawmut Congregational Churches, assisted by a full orchestra, rendered for the first time in Boston Mozart's Requiem music at the Sunday evening service in the latter church. The accompanying words had been arranged and translated for the benefit of the congregation by Dr. W. T. McElveen, pastor of Shawmut. After devotional services of Scripture reading and prayer, for more than an hour the not less uplifting music of the Requiem held the delighted attention of a great congregation that filled the auditorium to its utmost capacity.

Spring Prophecy and History

Prophecy is always fascinating, partly because we are usually discontented with the present. Hence the senile tendency to long for "the good old days," and the juvenile to wish for tomorrow. It is healthful that the discontent of the churches should take the latter form.

Moreover, there may be some connection between spring and prophecy, for more than one of our recent local conferences has been discussing the church of the twentieth century. Rarely do prophet, poet and historian (or reporter) have their say at the same time before the same company, save at college on Class Day; but just this happened the other day at Central Church, Dorchester, Mass., at the meeting of the Suffolk South. One of the many capable young laymen brought out by the C. E. movement, Mr. Harry G. Dixon, dealt with the past, while four good prophets, Rev. Messrs. Hoyt, Morgan, Beale and Dinsmore, suggested the probable future.

What some individual churches are doing is noteworthy. Last year the Second of Dorchester received 42 persons, all but five by letter, while on the first Sunday in January last 54 were received, by far the larger part, I believe, on confession. At Walnut Avenue, Roxbury, 24 have already united on confession, and 15, possibly more, will join at the May communion.

For two years Phillips Church, South Boston, has used the first Sabbath of the new year in its Sunday school to urge the claims of Christ upon members not professed Christians, and has aimed to gather up the results of this effort in two or three fifteen minute after meetings on the Sundays immediately succeeding. The fruitfulness of this method is indicated by the accession last year of 42 members, all but five on confession. Roslindale received an average of 10 at every communion during 1900, which fact, together with the successful debt-raising of that church, gives it great encouragement.

Besides adding members at every communion, Harvard Church, Dorchester, has increased its Sunday school from 225 to 300 members, and has spent \$1,200 upon the improvement of the church property. Pilgrim has been relieving itself of debt, having raised

for this purpose since June last \$10,000. Immanuel, Roxbury, has brought to success its experiment of discontinuing the evening service, and utilizing its pastor as superintendent of the Sunday school. Pew rentals and weekly offerings for home support are larger than for a decade past. Herein is a suggestion to other suburban churches similarly situated as to a second service on the Lord's Day.

Central Church, Dorchester, is a fine host, even with only a hall in which to receive its friends. While looking hopefully toward a church building, it is alive with activities. Recent improvements are a Junior C. E. Society of fifty members, an enlarged Sunday school, and a gain of sixty-eight per cent. in its offerings. The pastor, Rev. G. H. Flint, is a success in inducing new people to assume responsibility, as well as in attracting to the services persons not accustomed to church attendance, while the Men's League is gradually winning men to church membership. A local church that can do all that ought to have a house of worship erected for it within six months and dedicated free of debt, and its pastor should be given a year's vacation to teach other suburban churches how to achieve such results.

Occasionally some one in Boston rises to tell us that the churches within the city limits ought all to be in one conference, but there are several compensations in the present local divisions, bringing together as these do not only the varying types of city churches, but country churches that need the stimulating influence of those in the city and its suburbs. This arrangement, too, makes the fellowship of the conference decidedly more cosmopolitan than the other would allow. It is pleasant to see a church appreciate its pastor at other times than when he is in *transitus*. For several years Islington has been faithfully served by Rev. W. F. Bickford. On a recent Friday evening his people reminded him of their appreciation and regard in a substantial way, taking advantage of a passing birthday. Such expressions kindle the spirit of fellowship in the local church and awaken the admiration of neighboring churches, which rejoice in the good will of giver and receiver.

The church at Dedham will soon install its pastor-elect, Rev. E. H. Rudd, who is already doing fine work in his new parish. A large and thoroughly representative council meets for this purpose April 24.

Mr. Luther D. Wishard of the "forward movement" is stirring up the churches of this conference to greater interest in foreign missions. A Field Day for this purpose will be held at First Church, Dedham, April 28. Each neighboring pastor is requested to secure the attendance of two men chosen from the younger portion of the church.

F. W. M.

Rededication at Beachmont, Mass.

The house of worship, having been badly damaged by fire a few months ago, reopened its doors last week with appropriate services. In the renovation and reconstruction \$2,200 were expended. The edifice was built in 1885, three years after the church was organized. The services of rededication extended through Thursday evening and included sermons by Drs. G. R. W. Scott, W. T. McElveen, H. H. French and others. At a social gathering the neighboring ministers brought felicitous greetings. The pastor, Rev. W. J. Murray, has been with the church two years, during which the financial sky has cleared perceptibly, \$3,100 having been raised for indebtedness besides this last expenditure.

Practical Church Fellowship

A strong local interest has been awakened in the Courtland Street Church, Everett, Mass., which promises new life for this enterprise, now under the leadership of Rev. G. Y. Wash-

burn. As a result of special services, continuing for twelve weeks, nearly 100 persons have signified their wish to become Christians. This situation has led the Suffolk North Conference to believe that the time is ripe for practical assistance. At its spring meeting, held in Arlington, April 17, it therefore adopted the recommendations of a special committee and pledged \$200 in financial support, provided that the church would seek to meet other conditions, raising the pastor's salary to \$1,200 and taking initial steps toward the construction of a \$5,000 house of worship. This action of the conference was based on the interest and co-operation already secured from the Home Missionary Society and hoped for from the Church Building Society.

In Behalf of Home Missions

The Boston Congregational Club rallied more than three hundred members on Monday evening. Evidently the organization is renewing its popularity, for it received eighteen new men and six more were proposed for membership. In the report of the outlook committee Chairman McElveen heralded the social secretary as another harbinger of the kingdom's coming. He cited the excellent results of this idea in the industries of Ferris, Heinz and the National Cash Register.

The speakers of the evening were officials of the Congregational Home Missionary Society, which, in view of its early jubilee in Boston, was made the special topic of the hour. Dr. C. H. Richards of Philadelphia declared that the true picture of the Pilgrim was imaged in John Eliot as he preached to the Indians. That spirit organized the Home Missionary Societies of New England, and in 1826 the national society. From employing 160 missionaries it now has upon its rolls 1800. In all they have given 60,000 years to the Master's service. With farsighted and energetic officials we may advance the society's work up to the opportunities of the hour. Less provincialism and more evangelism is the need of the time for Congregationalists.

Major-General Howard received an ovation on his appearance in the hall and upon introduction to the club. He drew from his experiences in Western and Southern states for illustrations as to the value of missionary effort. Debts are to be killed through revivals; millionaires are to be prayed for that they may dedicate their money to God.

From Worcester

The Young Men's Christian Association, with great enthusiasm, held last Sunday its thirtieth anniversary. Mechanics' Hall was filled to overflow, and President Faunce of Brown University, whose birthplace was Worcester, gave the address. There was much rejoicing over the announcement that the final payment on the mortgage had been made, and that now the splendid building costing \$150,000 was free from all incumbrance. This result is due chiefly to the generosity of the late Albert Curtis, a loyal supporter, who gave \$30,000 toward the building and by his will left \$65,600 more. The \$10,000 additional secured by James Logan canceled the last mortgage. Mr. Halsey Hammond, the efficient general secretary, has been obliged by ill health to resign.

According to custom, Piedmont omitted the March communion and observed the Lord's Supper on Thursday evening of Holy Week, when twenty-six members were received. An Intermediate C. E. Society has just been organized with 40 members. Pilgrim has recently adopted the individual communion service, using the "Pilgrim," with 600 cups.

Central has had a prosperous year, though much of the time without a resident pastor. The work has been aggressive and the finances are in excellent condition. The benevolences are \$1,000 in excess of previous years. This

is due to assuming the support of Rev. Robert A. Hume of India as its church missionary, and shows that here the "forward movement" has not interfered with the regular benevolences.

E. W. P.

The Brotherhood Meets at Gloucester

A well-attended and helpful conference of the Brotherhood of Andrew and Philip was held at McClure Chapel, Gloucester, April 8. Pres. E. N. Hardy and Sec. E. W. Phillips addressed the local pastors and workers in the afternoon, and a rally and men's meeting was held in the evening. The chapter of the Brotherhood in this "Bethel" is doing splendid work among the fishermen.

Gloucester is the largest fishing port in the United States, and fishing is practically its sole business. About 350 vessels and 1,500 fishermen make this their home, and there is great opportunity and great need of work for them. A pathetic feature was the many requests by fishermen for comfort bags, all of which had to be refused because none were supplied. Chaplain Charlton said they had refused at least 100 requests that day, and that the demand was constant. If any wish to help the sailor or fisherman, one of the easiest ways is to send a supply of reading matter, second-hand books, magazines or papers, or a supply of comfort-bags.

E. W. P.

Manhattan's Corner Stone

The corner stone of this house of worship in New York was laid last Monday afternoon. The service was opened with prayer by Rev. F. E. Ramsdell. Dr. L. C. Warner made the principal address, saying that it was an occasion of much rejoicing that a Congregational church on the West Side of New York was now assured. Speaking for the Broadway Tabernacle, he assured the Manhattan congregation that the down-town church took great interest in the up-town project, and wished it every success.

Dr. Jefferson was to have made an address, but was called suddenly out of town. The cornerstone was laid by Dr. Stimson. In it were placed the church manual, the last annual report, several copies of the church paper, a few of the daily newspapers and a list of subscribers to the building fund.

C. N. A.

Opportunities in North Dakota

This state is receiving a large immigration this spring. A noticeable fact about the new comers is that they are a desirable class, industrious, intelligent and interested in Christian work. Many people in the older parts of the country can hardly realize that what was formerly supposed to be a desert, too cold and inhospitable to be inhabited, is fast becoming a thrifty, populous state. More railroad building is projected than for several years. New towns spring up as soon as it is known where the railroad will be built.

This rapid material growth affords large opportunity for Christian work. On every side are openings for Sunday schools and churches. The missionaries are pressed to the extent of their strength in responding to these calls. At least eight new fields where more or less Sunday school work has been done should be occupied by us. But with its limited resources the Home Missionary Society cannot provide for any such advance.

Rev. A. V. Woodworth, a graduate of Yale last year, has done fine work on his Grand Forks field, having organized two new churches with over sixty members, where a year ago only a small beginning had been made in Sunday school work. Rev. J. R. Beebe of New Rockford, in addition to his home church, has started a promising work at

Continued on page 667.

The State Auxiliary Societies in Their Relation to the Congregational Home Missionary Society

A conference of official members of state home missionary societies, auxiliary to the Congregational Home Missionary Society (national), was held at the Congregational House, Boston, Mass., April 9, 1901, to consider the relations between the auxiliaries and the national society.

Rev. J. M. Sturtevant, D. D., of Illinois was chosen chairman.

Prayer was offered by Rev. Henry M. Tenney, D. D., of Ohio.

The published statement of the executive committee of the Congregational Home Missionary Society, under date of March 18, 1901, was laid before the conference.

On motion a committee of five was appointed to formulate a statement embodying the views of the conference in regard to the relations between the auxiliary societies and the national society.

The report of the committee was adopted and is contained in the following statement:

Whereas, the relations hitherto existing between the auxiliaries and the Congregational Home Missionary Society, confirmed in practice and by printed declarations during more than half a century, appear to be seriously threatened by the recent action of the executive committee of the national society.

Therefore, Resolved, That we representatives of the auxiliary societies, in convention assembled, state our positions as follows:

1. We recognize and affirm the autonomy of the local church, and the wisdom of organization within state lines for the work of home missions.

2. We understand that the Congregational Home Missionary Society (national) is the creation of friends of home missions in the state societies, to carry on the work beyond their borders.

3. We believe that the strength and success of the national society can be maintained and promoted only by harmonious relations with the auxiliary societies, which properly have a deep interest in the administration of the na-

tional society and a certain share in its control.

We would call attention to the fact that whenever states by reaching self-support have secured the administration of their own affairs, contributions have increased and administration has been more efficient and economical.

4. We greatly deplore, as a serious mistake, the withdrawal of the Congregational Home Missionary Society, in January last, from the compact with the auxiliary societies which had existed since 1893.

5. We would call special attention to the fact that the table of contributions from the auxiliary societies to the national society, which appears in the document of the executive committee of the national society, published under date of March 18, 1901, is incomplete and misleading; because,

While stating accurately the amount of gifts from the auxiliary societies to the treasury of the national society, it fails to mention the much larger direct gifts to the national society from the auxiliary states.

6. We dissent emphatically from the position of the executive committee of the national society, declared in the published statement above referred to:

That (1) "There can be no separation of territory for its field of service, and that it is bound, therefore, to consider the needs for work within the limits of the auxiliary states as carefully as elsewhere." And that (2) "The national society is the direct representative of each and every Congregational church in the country for the administration of this great commission, and as such must appeal to them severally for support."

And that (3) "The only official relations now existing between the national society and the several state societies is indicated by Article 13 of the Constitution."

We invite consideration of the following extracts from the printed statement of the national society regarding its relations to the auxiliaries, a statement printed annually from 1845, and without change from 1884 to 1895.

In 1828 the executive committee of the national society proposed terms of connection

and stipulations between the American Home Missionary Society and its auxiliaries, which were accepted by the state societies and formed the basis of the auxiliary system that has continued in force to this day.

Under this system auxiliaries are not independent societies for local work and for extending aid to the national society; they are integral parts of it, bound together in one whole by a common interest in and free access through the national society to the great field to be occupied, and governed by the same general principles and rules in carrying on the work.

Auxiliaries, by the terms of their constitutions, assume the entire responsibility for the prosecution of the missionary work within their bounds and pledge their hearty co-operation with the national society in carrying the gospel to the regions beyond.

They control all appointments and all agencies for the collection of funds, both for the local and the general work. Their officers are the sole agents of the national society on those fields.

This is an outline of the auxiliary system of this society as it is embodied in its constitution, and is more fully set forth in its early reports. The acceptance of it by the state societies as a basis of their co-operation with the national society allayed the fears that had previously existed, lest the latter might interfere with them in their own fields. Not only the utmost harmony, but the most hearty and efficient co-operation between them for more than half a century was thus secured.

The conductors of the national society have always recognized and, on all suitable occasions, have urged the paramount claims of the auxiliaries to the generous support of the churches within their bounds.

This relationship ought to be, at least, as intimate, and the effects of it as beneficial, in the newer states, where nearly all the churches were planted and nourished to independence through the agency of the national society.

From the fields of its auxiliaries the principal part of its revenue has always been, and must always be, derived, and on their cordial co-operation its life depends.

Printed by order of the conference.
ALFRED T. HILLMAN, Secretary.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Tremont Street, Boston. Rev. Joshua Colt, Secretary. Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 a. m. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office, New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Hon. Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregations House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Churches and Parsonage Building. Rev. L. H. Cobb, D. D. Secretary; Charles E. Hood, Treasurer. United Charities Building, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent. Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonawanda St., Boston.

Benevolent Societies

BOARD OF MINISTERIAL AID, Boston, Mass. Bequests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 704 Sears Building. Apply for aid to E. H. Parker, 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND. Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a Bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) here insert the amount, to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPORT, established by the Massachusetts General Association, offers its services to churches desiring pastors or pupil supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

BOYNTON'S WOMEN'S FRIEND'S SOCIETY, organized 1827. Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer; B. S. Snow, Corresponding Secretary. Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Henry C. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

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Life and Work of the Churches

[Continued from page 665.]

Barlow which will develop into a church at an early day. Important out-stations are developing in the field of Rev. E. E. Saunders of Oberon as a result of the building of a new railroad. Rev. S. H. Gray of Hillsboro and Kelso leave that field to take up an important work at Sentinel Butte, N. D., and Wibaux, Mont., which have never had a resident pastor, but have been cared for by Rev. U. G. Rich of Dickinson. Rev. D. T. Jenkins's field at Crary is much enlarged through the building of a new line of railroad. A promising work has been begun at Kenmare, in the midst of a fine farming district, where there are rich coal mines. The great deposits of coal found in the state are attracting much attention, and will prove a remarkably cheap fuel to the people in this broad prairie state of the Northwest.

There is a growing disposition to observe carefully comity relations in the state, especially between the Presbyterian brethren and ourselves. A meeting of a committee representing each denomination has been held, and the desire was strongly manifested that these relations be carefully observed.

The present session of the legislature has been held without agitating the matter of repealing our present prohibitory law, which has a better hold upon the people than ever and is being better enforced. With the repeal of our notorious divorce law two years ago, the state has taken a firm stand for good morals.

E. H. S.

Results of Revivals

The new Sunday school and church at Westville, in the coal regions of southern Illinois, are the outgrowth of special meetings held in January and February. The school, which of course was the entering wedge, was established through the efforts of the missionary, Rev. James Hayes. It is thought that the attendance, now fifty, will be trebled when an adequate room is provided. The church, with a membership of twenty-six, was recognized by council early this month.

An interesting work of grace is in progress at Northfield, Ct. About twenty-five persons have decided for Christ and the interest seems deepening. The pastor, Rev. E. J. Beach, is being assisted by Rev. J. E. Ensign.

Evangelistic services have been held in North Dakota churches with encouraging results in every case. The missionary pastors realize the great need of such work. The church at Wahpeton has been especially quickened.

Eastern Washington and Northern Idaho Association

It was held, April 9-11, at Medical Lake. A former pastor for six years, Rev. J. D. Jones, was moderator. The pastor, Rev. H. E. Mason, gave felicitous and hearty welcome. The young minister of Rosalia, Rev. H. M. Painter, preached the associational sermon on Prophetic Characteristics. Crises was the general topic. Under the Crises of Childhood were treated What to Do for Boys, How to Improve the Y. P. S. C. E., The Crisis of Education, Of the Threshold of Life. The Crisis of Youth was sub-divided thus: Work Among the Miners, How to Help Doubters, The Temptation of Materialism, Loneliness of Christians. Other themes were: Whitman's Destination, Religion an Inspiration, The Supreme Purpose in Religion.

Among the speakers may be mentioned: Rev. Messrs. G. R. Wallace, C. R. Gale, Austin Rice, Prof. W. D. Lyman. Mr. A. Chulard of Springdale, Wn., was licensed for a year. The new church at Priest River, Ida.,

was recognized. A church at Grangeville, Ida., made an earnest appeal for recognition, but to avoid violation of comity principles the matter was referred to a committee. Reports from churches showed progress without indicating special religious interest. Five buildings have been erected, or are in course of erection. Two churches are preparing to build and three houses have been renovated and improved. Nearly all the churches had increased their membership, and new fields had been occupied.

The report from Whitman College showed remarkable progress. Universal testimony of those conversant with the circumstances of Ells Academy, Colville, was that it is doing excellent work and exerting a salutary influence over a wide region; yet it has not received the financial support which it deserves and which is absolutely necessary for the comfort of the teachers.

Resolutions were passed appreciative of the labors in Washington of Dr. J. D. Kingsbury, and promising hearty co-operation to Rev. W. W. Souder of Alameda, Cal., as superintendent of home missions; also of regard for the character and work of Rev. T. W. Walters, general missionary for thirteen years.

J. E.

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Record of the Week

Calls

BARTHOLOMEW, NOYES O., Chicago Sem., to Gross Park Ch., Chicago. Accepts, and is at work.

BRADY, ALEXANDER, to Marysville, Wn. Accepts, and is at work.

CARLSON, WALTER G., Edmore, Mich., accepts call to Pittsford.

CLARK, GEORGE L., to permanent pastorate at Wethersfield, Ct., where he has been for a year.

COATE, ROB'T M., Erwin, S. D., to Ft. Pierre. Accepts, to begin June 1.

COOLIDGE, CHALMER H., W. Newbury, Mass., to Woodbury, Vt. Accepts.

CURRIE, WALTER R., to Perth, Ind., where he has been supplying. Accepts.

DAWSON, WM. E., to permanent pastorate, Blaine, Wn., where he has been for 3 years.

DODD, THOS. B., Nat., to Williamsburg, Ky. Accepts.

DOMBELLAN, H. B. (Meth.), Santiago, to Guanabaco, Cuba. Accepts.

DONALDSON, LEVI J., to remain another year at Tavares, Fla. Accepts.

EVANS, EDWARD, Camden, N. Y., to Foxboro, Mass. Accepts.

FIELD, FREDERIC A., West End Ch., Los Angeles, Cal., adds to his field Brooklyn Heights Ch., just organized.

HABBRIDGE, EDWARD H., Kalamo, Mich., to Leroy, for one year.

HASSOLD, F. A., to Mt. Hope Ch., Detroit, Mich.

HOGAN, HARDING R., to remain another year at

Continued on page 668.

Life and Work of the Churches

(Continued from page 667.)

Record of the Week

HARRIS RIDGE, Maple Ridge and Steuben, Wis. JONES, C. W., Zanesville, O., to Essexville, Mich. Accepts, and is at work.

LEWIS, FRANK F., Holdrege, Neb., to Syracuse. Accepts.

MANAVIAN, GARABED M., to remain another year at Cleveland, Wis.

MATHER, J. BRUCE, Minneapolis, Minn., to South Broadway Ch., Denver, Col.

MERRIAM, CHAS. W., Yale Sem., to Cohasset, Mass. Accepts.

MERRIAM, CHAS. L., Pelham, N. H., to First Ch., Bradford, Mass.

MUHR, CHAS. A., to Fort Recovery, Ind. Accepts, and is at work.

PAGE, JOHN, Ontario, to Rico, Col. Accepts.

ROOD, JOHN S., Moorhead, Minn., to Vine Ch., Minneapolis.

SMITH, RICHARD, Hobart, Ind., adds Lake Station and Millers to his field.

SNIDER, ASA B., New Whatcom, Wn., to act as missionary for 6 months in southeastern Alaska, under the C. S. S. and P. S. Accepts.

STOCKING, JAT T., Yale Sem., to assistant pastorate of the Church of the Redeemer, New Haven, Ct.

WALLACE, LOUIS, to remain another year at Wyan-dotte, Cal.

WEBB, AQUILLA, Everett, Mass., to First Presb. Ch., Los Angeles, Cal. Accepts, beginning June 2.

WELLES, S. B., Oberlin, O., to Fingal, N. D. Accepts, and is at work.

WILD, MISS LAURA H., Toledo, O., to Butler Ave. Ch., Lincoln, and Rokeye, Neb.

WILEY, H. S., graduating class Chicago Sem., to Hillsboro and Kelso, N. D. Accepts.

WILLIAMS, THOS. P., Winslow, Me., to Searsport.

WRIGHT, RICHARD, Windsor Locks, Ct., to Bellville Ch., Newburyport, Mass.

Ordinations and Installations

LEWIS, WATSON L., Somonauk, Ill., o. April 8. Sermon, Professor Harper; other parts, Rev. Messrs. E. J. Lewis, R. W. Gammon, J. M. Lewis and Dr. J. T. Blanchard.

MARCY, F. L., Athol, Kan., April 3. Sermon, D. H. Platt; other parts, Rev. Messrs. E. C. Eckman, L. P. Broad, G. A. Traut, W. L. Sutherland, L. C. Markham.

Resignations

BICKFORD, THOS., Hinsdale, Ill.

CLAFLIN, ARTHUR H., Allegheny, Pa., to take effect May 12.

GRAY, JOHN, Butte, Neb.

LINDSAY, GEO., Whitewater, Col.

MARSH, GEO. L., Ward, Col.

PEATT, THEODORE C., Candia, N. H., after a pastorate of nearly 9 years.

ROGERS, WM., Green Valley, Cal.

WILSON, JAS., Sulphur Springs, Col.

Dismissions

MITCHELL, J. LEE, Grand Ave. Ch., New Haven, Ct., April 12.

TUTTLE, JOHN E., Union Ch., Worcester, April 22.

Churches Organized

AULT, COL., 7 April, 20 members.

LOS ANGELES, CAL., Brooklyn Heights, 15 members.

PRIEST RIVER, IDA., rec. 11 April.

SHIEFFEL, ALA., 7 members.

WESTVILLE, ILL., rec. April, 26 members.

WHITE SALMON, Wn., Bethel Ch.

Licentiates

EASTERN WASHINGTON AND NORTHERN IDAHO ASS'N. A. Chulnard.

NEW HAVEN CENTRAL ASSOCIATION, CT. Chas. S. Calhoun, Jas. F. Gregory, Ernest R. Groves, A. E. Thistleton, John Bicknell, W. D. Bigelow, Shelton Bissell, Frank J. Bruno, Reuben J. Goddard, G. H. Johnson, Fred'k W. Raymond, Josiah Sibley and Ralph H. White—all of Yale Sem.

Church Happenings

AUSTIN, TEX.—Tillotson College has received from Holyoke, Mass., a fine flag; and the students and alumni have provided the pole.

EAST BOSTON, MASS., *Maverick* secured, April 14, last, pledges which, with those previously received, aggregate \$75 a Sunday, which covers the estimated expenses for the coming year. Not for years has the church been in so good a financial position.

FORT WAYNE, IND., *Plymouth*.—During Holy Week the members practiced self-denial, and on Sunday brought in special envelopes, the result of this self-denial, designating for what they wished it used. Various benevolent and other objects

received substantial remembrance. At Easter cards were distributed pledging the signer to spend at least an hour a week in Christian work. The pastor, Rev. J. W. Bailey, read an original story called *The Gate Beautiful*.

GRAND RAPIDS, MICH., *Park*.—The pastor's Junior training class, before graduating into the Senior Department, was asked to present short essays on What it is to be a Christian. For some of these prizes were to be given.

POUGHKEEPSIE, N. Y., *First*.—Accessions to membership, an offering of \$600 and the gift of a superior church organ by Mr. and Mrs. Irving Elting, in memory of Captain and Mrs. Luther Elting, were Easter features.

ST. PAUL, MINN., *St. Anthony Park* entertained the state body of the W. B. M. at its annual meeting. Miss Margaret J. Evans, the president, Miss Ella Newton of Foochow, China, and others made addresses. The church has adopted individual cups.

SAYVILLE, N. Y.—The Easter offering was \$183. Only \$400 of debt yet remains upon the \$18,000 building and equipment. The pastor continues to give bi-weekly talks to children with a view to holding them to the regular services of the church.

WESTERLY, R. I.—The pastor's Saturday afternoon meeting for children and a society of King's Daughters are new and fruitful features. Individual communion cups have been presented to the church by the Ladies' Benevolent Society.

YOUNGSTOWN, O., *Plymouth* raised \$14,000 in the last year of the nineteenth century and is free of debt except to the C. C. B. S. The 22 Easter accessions were fruits of evangelistic meetings conducted by Rev. and Mrs. L. S. Chafé.

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7 April 1901

Tangles

24. BOOKS AND AUTHORS.

**** * (G. W. C.) went on *** (W. W.) with *** (C. D.) the ***'s *** (W. S.) to *** (R. L. S.). *** (J. K. J.) came to meet us, and from ** *** (H. D.) they were *** (R. W. E.) of the Island. Their dress was a *** (A. C. D.). Lacings ** *** (R. K.) adorned the doublet. We learned that they were *** (W. B.) from the discoverers of the Island, who had been wrecked in *** (H. B.). Theirs was * *** (E. B. L.) of life on this *** (H. S. M.), this *** (S. R. C.).

** *** (F. M. C.), *** (A. C. D.) was much used in decoration. After *** (R. K.) was over, the *** (I. K. F.) who lived ** *** (J. A. A.) around the *** (T. N. P.) came to the palace, to entertain the company with stories of *** (W. E. C.), or to sing * *** (A. C. D.). One had the voice of a *** (G. A.), plaintive and delicate, but they were in appearance rough people, *** (F. R.) one might say.

Learning that one of their number had been *** (J. S.), I looked upon him as one of *** (R. K.). *** (A. D.) the date of his first sailing, if he has not joined *** (J. L. A.), he will repeat the voyage. *** (L. A.) on *** (R. L. S.) are easily solved. There, *** (E. B. C.) has its compensations.

J. M. A.

[As in the late hunt of this kind, the editor's selection of one of the books named will be given for the best list of the books and authors received within ten days, the winner in case of doubt to be decided by any special merit that may appear.]

25. LITERARY NUMERICAL

6-2-13-31-5-11-3-29-20-35 is the author of the WHOLE. 12-39-42-24-16-10-9 was an Englishman who exerted a wide influence on the literature of his day. 19-35-15-4-7-5-43-14-21-45-46 was the man whom Macaulay pronounced "the greatest poet that ever lived." 1-13-28-27-22-24-41-36 is a name that was borne by two literary geniuses. 8-7-23-23-16 was "an English poet of the front rank." 40-17-31-44-18-33-41 was a famous ornithologist. 34-45-37-26-30-38-13-14 was an English novelist. 32-17-29-22-19 was a Scotch poet.

Whole is a tribute paid by an English poet to books.

MABEL P.

26. CHARACTERISTIC INITIALS

("Favorite authors" of K. L., E. L. C., E. R. D., Nillor and Mrs. C. R. B. When more than one name is represented, one or more characters of the author follow his own "characteristic.")

1. Had Benign Sympathy: Decidedly Honest. 2. His Words Linger: Ever Beautiful; Sturdily Marched. 3. Water Bird. 4. Governors Will Command. 5. Calcium Light. 6. Rendered Desperadoes Bewitching: Justly Renowned; Loveliest Damsel. 7. Concocted Bewildering Nom-de-plume: Justly Eulogized; Eyesight Fairly Restored. 8. Conceived Jocosely Humorous Situations: Dismally Treated Child; Brusqueness Typified; Unique Hypocrite; Words Mainly; Devoted Protector; Really Dangerous; Doll Spouse; Angelic Watchfulness; Supremely Witty; Wretched Schoolmaster; Mirthful Thoroughly; Precocious Dot. 9. Wizard, Surely: Abused Royally. 10. Clever Romancer: Gifted Ecclesiastic; Maledict Beloved.

ANSWERS

21. Speech-craft.
22. You and I; U and I.
23. Sixty miles.

Had Tried Others

A View Point of Experience

They who recognize the opportunities of the home circle for Christian culture always study the character of the papers that reach the reading table. The personality of each member of the family is well known, but how seldom is it regarded in the choice of current literature! Yet individuality and pursuits should be considered and the best qualities fostered through these periodicals.

All who take this view make the selection of religious journals with the greatest care. This often involves an experience with several publications before a definite and fixed choice is made. These letters from our business representatives sufficiently illustrate the matter from two angles:

"Secured subscription from a former governor's wife, who has tried various Presbyterians and Congregational publications and is not satisfied."

"I find at least a dozen who have been caught solely by premiums offered. I have the promise from several that when subscriptions expire they will try The Congregationalist."

Often former readers return to our lists after passing through various experiences with many periodicals, "seeking rest and finding none." Occasionally economic conditions seemed to call for the cutting off of a subscription, but in the face of appreciated values we have received such a letter as this:

"After reading the fine articles in this issue I wish to have the paper, though I sent a postal yesterday stating that I would not care for it."

What are the grounds of satisfaction with this paper on the part of its readers? So far as we are told they seem to be:

"Breadth of material and the sympathetic treatment accorded all with whom this journal is doing a common work. . . . The emphasis placed upon the value of related Christian institutions. . . . The practical and timely character of contributed articles. . . . Its ministry to the personal life."

If friends of yours are now reading other religious papers to the exclusion of this one, we should be pleased to have their addresses, that they may make our acquaintance.

Yours, THE CONGREGATIONALIST,
Warren P. Landers, Supt. of Circulation.

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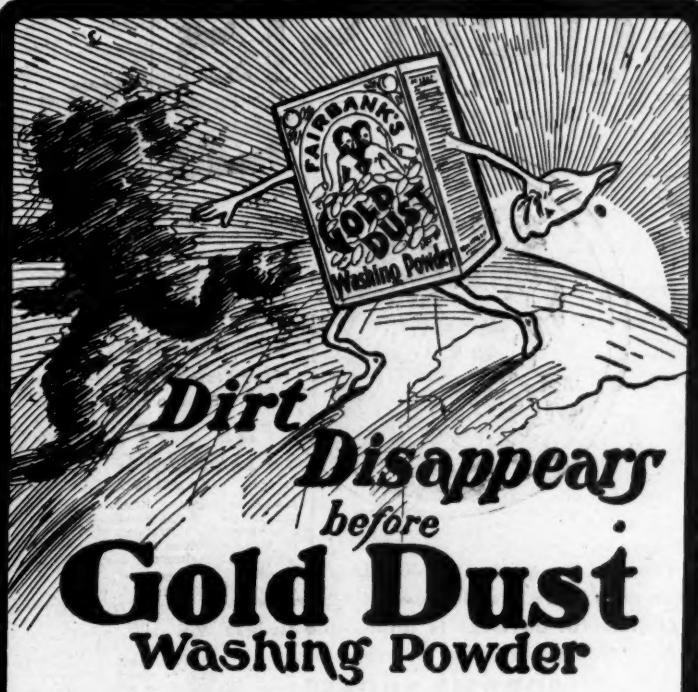
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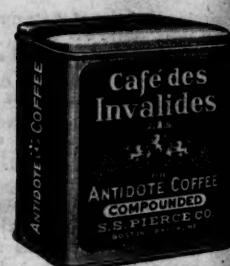


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